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the Vādhūla rautasūtra, I--

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Vādhūla Śrautasūtra 1.1–1.4

[Agnyādheya, Punarādheya]

—A New Critical Edition of the Vādhūla Śrautasūtra, I—

Yasuke IKARI

INTRODUCTION

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INTRODUCTION

This is the first part of a new critical edition of the Vādhūla Śrautasūtra. Treated in this article are the sections of the Agnyādheya and the Punarādheya which make the major part of the first book of the entire Śrautasūtra. As an introduction to the critical edition of the text, I shall give the following short articles: I. Short survey of the study of the Vādhūla Śrautasūtra, II. Detailed account of the utilized MSS., III. Notes on the critical apparatus and notes on the style of present edition.

I. Survey of the Study of the Vādhūla Śrautasūtra

It was in 1920 that Willem Caland got the first information on the texts of the Vādhūla school, then little known Vedic ritual school belonging to the Yajurveda. He immediately ordered copies of the manuscripts from Madras and started to study them. Subsequently he published the result of his study in a series of articles in *Acta Orientalia* between 1923 and 1928 and laid the

basis for the further studies.¹ Although his study covered various aspects of the texts of the Brāhmaṇa (Anvākhyāna/Anubrāhmaṇa) and Śrautasūtra of this school with morphological, syntactical and lexicographical characteristics, he did not publish the complete text neither of the Brāhmaṇa nor the Śrautasūtra. He published many excerpts with translations and it seems that greater importance was given to the Brāhmaṇa than the Śrautasūtra. With regard to the Vādhūla Śrautasūtra, Caland published only some eighty fragments, though he had prepared a transcript from the Devanāgarī copy which had been sent to him from Madras. While the framework of the sūtra was thus reported, the actual contents of the entire sūtra have been kept unknown to the scholarly world.

After almost fifty years' lacuna, Michael Witzel revived the interest to the texts of this still less known, nevertheless important school of the Black Yajurveda. During his search for important Vedic manuscripts in a broader perspective, he found several new manuscripts of this school including Caland's handwritten copy of the sūtra. In his important contribution to the study of the Vādhūla tradition, he gave a survey of the available manuscripts and discussed the contents of the various texts belonging to this school in its historical perspective. Following Witzel's research, Max Sparreboom found more materials in South India, especially in Kerala, where the families of the Vādhūla tradition are still living. Asko Parpola, in connection with his study of the Jaiminīya tradition in South India, made a survey of the present distribution of the Vādhūla houses(Mana) in Kerala and gave a supplementary list of the existing manuscripts of this school preserved in the libraries and universities with the help of the editorial staff of the New Catalogus Catalogorum.²

It is under these conditions that efforts have been made to edit the texts of this Vādhūla school, which had been available only fragmentarily. As a first result an edition was published as the joint work of M. Sparreboom and J.C.

¹ The manuscripts available to Caland were the following ones: a copy of the Vādhūla Śrautasūtra with fragment of Gṛhyavyākhyā (!), a copy of the Vādhūla Brāhmaṇa (Anvākhyāna/Anubrāhmaṇa) and two commentaries to the Śrautasūtra. For this school in general, see Caland 1923,1924,1926,1928; Renou 1947; Kashikar 1966; Tsuji 1970; Witzel 1975; Sparreboom and Heesterman 1989 (Introduction); Chaubey 1993 (Introduction).

The Vādhūla school belongs to the sub-recension(*śākhā*) of the Taittirīya school and it is as old as the Baudhāyana, the oldest sūtra among the Yajurveda sūtras.

² See Parpola 1984, pp. 9f.

Heesterman in 1989.³ This contains the sections of the Agnyādheya and the Punarādheya, which are the main subjects of the first book of the Vādhūla Śrautasūtra. Then, B.B. Chaubey, who had earlier announced the edition of the Śrautasūtra, finally published his text in 1993. His edition covers the fifteen sections, contained in the longest MS. among the then available MSS.

The authors of both editions could make use of the MSS. all of which belong to the same single recension. They are, as will be seen in the following, the MSS. written in Devanāgarī or Roman script, which were copied, directly or indirectly, from a Malayālam MS. This original MS., which had been considered as lost, was named *K* by Prof. Witzel and this appellation has been followed by other scholars.⁴ Therefore, the MSS. utilized by the previous editions are the secondary manuscripts which are nothing but copies of a common single Malayālam original. Further, these *K* recension MSS. share the common, almost fatal, defect of being full of lacunae which are traced back to their original MS., *K*. These lacunae are found almost on every page and many of them extend more than twenty syllables. Sometimes a lacuna extends over several lines. The corrupt readings and the lacunae in the *K* group of manuscripts do not easily allow researchers to reconstruct the original readings. Further, the defective state of the text could lead even the expert researcher to misunderstand the true intention of original text.⁵

Such being the case, I had no choice but to search for new MSS. which would be older and less defective than the then available ones. During my research tours in 1992 and 1994, I could fortunately search out various kinds of MSS. belonging to the Vādhūla ritual tradition. They include the MSS. of the Śrautasūtra, the Grhyasūtra, their commentaries, Prayogas and a Saṃgraha. I have been planning to publish the editions of these texts one by one in due course of time in cooperation with young scholars. Among them, the editions

³ See Sparreboom and Heesterman 1989 in the bibliography.

⁴ See Witzel 1975, pp.75-77; Sparreboom and Heesterman 1989, p.12; Chaubey 1993, pp.12-13. During my research tour in Kerala during September 1994, I found a very old, almost collapsing, palm leaf MS. among the private MSS. collection of a Vādhūla family. Although there was no title on it, cursory reading made me believe that it was a new MS. of the Śrautasūtra. Later, through close examination, I could identify the MS. to be the same with the codex *K* which had been deemed as lost. See description of *K*₁ below.

⁵ On shaky argument depending solely upon the defective *K* recension MSS., see my article, Towards a 'Critical' Edition of the Vādhūla Śrautasūtra, *Studien zur Indology und Iranistik*, 20, Dr. Paul Thieme Felicitation Volume (1995) (In print).

of the Śrautasūtra and the Gr̥hyasūtra will be taken precedence.⁶

II. Account of the Manuscripts

In the following, detailed account of the MSS. utilized for this new edition will be given. In addition to the MSS. utilized in two previous editions mentioned above, I have obtained six new MSS. with regard to the Śrautasūtra: five in Malayālam script (K_1, K_2, K_3, N_1, N_2)⁷ and one in Devanāgarī (T_1, T_2).⁸

The MSS. utilized in this edition may be arranged into two groups. The first one is represented by a Malayālam MS. K_1 and its direct and indirect copies in Devanāgarī or Roman script (M, H, C).⁹ As has been noticed above,

⁶ On this occasion, I would like to express my deep gratitude to those people who generously allowed me to utilize their manuscripts or their copies for my study, and to those who helped me in obtaining the new MSS. Among all of them, my hearty thanks first go to Prof. Michael Witzel who kindly let me utilize his copies of the Devanāgarī MSS. of K recension. It was through his copies of MSS. that I could start taking an active interest in the texts of the Vādhūla school. I also express my gratitude to Prof. Asko Parpola and Dr. M. Sparreboom for their useful advices regarding the collection of MSS.

Almost all the new MSS. were found with the private collections of the leading *Manas* of the Vādhūla tradition. I would like to express special thanks to the people of Vādhūla families in Iriñjālakkūṭa, especially late śrī N.T.P. Raman Namboodiripad and śrī N.R. Pradeep Namboodiripad (Neṭumpiḷli Mana), śrī K.T.P. Namboodiripad and śrī K.V. Padmanabhan Namboodiripad (Kitāṇṇaśśeri Mana) for their generosity and constant cooperation during my study of their invaluable manuscripts. My thanks also extend to śrī K.P.C. Anujan Bhattatiripad (Cherpu) and śrī L.S. Rajagopalan (Trichur) who helped me much during my fieldworks in Kerala.

I also deeply appreciate technical advices and files for macros for Sanskrit with T_EX offered by Prof. Jun Takashima and Mr. Makoto Fushimi. Finally I would like to acknowledge the financial support extended to me from the Mitsubishi Foundation, Japan for my research tours in South India during the years of 1992 and 1994.

⁷ These Malayālam MSS. belong to the private collections of two houses which have traditionally been regarded as the leading families among those belonging to the Vādhūla school. These houses were set up in late 17th century when a head house Talaṇanallūr Illam was partitioned into four houses. The name Talaṇanallūr occasionally appears among the list of respected brāhmins in the temple inscriptions of Trivandrum after 12th century.

⁸ Both T_1 and T_2 are written in the same MS; T_2 is given as variant or complementary reading of T_1 which is the main text of the manuscript. As will be seen below, each of them was taken from a different Malayālam MS.

⁹ There are more Devanāgarī MSS. belonging to this recension. For instance,

all the MSS. utilized in previous editions and studies belong to this group. They are to be traced back to their single original Malayālam MS. As the Malayālam (K_1) MS. found by me in 1994 at Kitaṇṇaśseri Mana in Irīṇṇālakuṭa has been identified as the lost original(= K), this group of MSS. is hereafter called as K_1 recension MSS.

Except K_1 , all the newly found MSS. belong to the second group. The two groups of MSS. can be differentiated by the extent of their contents. The first group covers fairly large extent of the Śrautasūtra, while the second one extends only upto the end of the seventh prapāṭhaka, that is, the Agniṣṭoma section including the rite of Pravargya.¹⁰ The second group of MSS., therefore, do not record the rituals belonging to the categories of variation of Soma rituals in the classical scheme of ritual classification. The rituals given in the eighth prapāṭhaka onwards with the K_1 recension are not found in the second group of MSS. except the Pravargya.

1. K_1

This is an old palmleaf MS. which belongs to Kitaṇṇaśseri Mana in Irīṇṇālakuṭa. It is $5 \times 65_{cm}$ of size and the total number of leaves are 130. There must be some missing leaves.¹¹ Text is written with old Malayālam script. On the front wooden-board is written the number 95 with white paint in Roman numeral. No title-page exists and no date is given. The MS. has been ill preserved and the leaves are badly damaged both by worms and humidity; most of them show large lacunae since they are broken off on the

MS.No.17720 of VVRI, Hoshiarpur; MS. at Vaidika Saṃśodhana Maṇḍala, Poona (see Chowbey 1993, pp.9-12); MS.No. TR 635.1- 3/A.63493 of Adyar Library, Madras. These MSS. have been neglected in this edition, since all of them are but secondary copies of M and are irrelevant for the purpose of preparing the critical edition. The Śrautasūtra portion of M has been well preserved and, as far as I can see, there is no loss or break in the MS. which would require the help of secondary copies of the same MS.

¹⁰ It is interesting to note that the Pravargya section is put towards the end of whole Śrautasūtra with the MSS. of K_1 (= K) recension, while it is combined with the Agniṣṭoma and is placed immediately after the latter in the other recension of MSS. Cf. Witzel 1975, pp.78-79; Chowbey 1993, pp.33-35. The fluctuating position of the Pravargya section has also been observed in other Yajurveda schools. Cf. Caland 1903, pp.8-9.

¹¹ The original number of this MS. must be 123. The extant K_1 , however, lacks leaves of 1-3, 9-11 and 46-47. They seem to have already been missing when it was copied into M during 1922-23 in Madras. Cf. note 16.

left sides to a great extent.¹² Contents of this K_1 MS. almost correspond to those of M : 1. fragments of the Vādhūla Gr̥hyasūtra, 2. the extensive parts of the Vādhūla Śrautasūtra, 3. the Mantra-pāṭha and 4. the Anvākhyāna or the Vādhūla Brāhmaṇa.¹³

This MS., however, includes some fifteen leaves which had not been copied either by M or H . Most of them are attached to the end of the MS. The condition of material and handwriting of these folios are not different with other parts of this MS. cursory examination led me to the following observations on these stray leaves. Three folios have been identified as Gr̥hyasūtra fragments.¹⁴ Another ten folios look to be fragments of a commentary or a Prayoga to the Gr̥hyasūtra. Further, there are two stray folios misplaced in the middle of the Darśapūrṇamāsa description. They testify the existence of a unique ritual in the Vādhūla school. They give the description of the Gopitryajña or the Upavasathagavi (an ancestor ritual of the Śrāddha type which uses the offering of meat) which has so far been known only from the Baudhāyana Śrautasūtra (II.8-11).

2. M

The MS. belongs to the Government Oriental Manuscripts Library, Madras (GOML) and is numbered R.4375. While the actual MS. has 655 pages bound in two large-size notebooks, the description given by the Library Catalogue(= Triennial Catalogue) p.6425 says that it consists of 412 folios and being bound in two volumes.¹⁵ According to the colophons, this MS. was copied between 1922–23 from a manuscript of the “Kandangasserī Mana, Ir-

¹² Examination of readings and lacunae of this MS. has revealed that this is the “lost” original of the Devanāgarī and Roman MSS. (M, H, C) which were utilized by previous editions and studies. It seems that the damage of leaves has been somewhat enlarged since it was last copied in 1926–27.

¹³ For the detailed description of the contents of 2, see Witzel 1975, pp.78f., Chaubey 1993, pp.28f.; for 4, Witzel, *ibid.* pp.82–3; the short mantra collection of 3 consists of the mantras of both Śrauta and Gr̥hya rituals which were not used in the sūtras. Cf. Caland 1926, pp.2f.; Kashikar 1966, p.67; Witzel 1975, pp.84; Chowbey 1993, pp.35f.

¹⁴ From their contents, I take them to be placed immediately after the Gr̥hya fragments which come on top of the present MS. (1 of above contents.). The floating leaves nicely fit to the place by their description of ritual. The MSS. of the Gr̥hyasūtra collected by me support the idea. These three leaves must be the original ninth, tenth and eleventh leaves which have not been found in the main text. (See notes 11 and 16.)

¹⁵ I agree with the view of Prof. Witzel that the description of the catalogue might hold true of the MS. copy(M_c) which was sent to Caland in early 1920’s. See Witzel 1975, p.98 note 12. The date of copying given in the Catalogue is 1923–24, while the dates given in the colophons of M by the copyist and the inspector indicate that this MS.

injalakuda, Cochin” (sic.). This original manuscript which had been believed to be lost was found by me at Kitaṇṇaśṣeri Mana in Irīṇṇālakkuṭa, Trichur District during the field research in September 1994. It is K_1 described above.¹⁶

The general contents are 1. fragments of the Vādhūla Gṛhyasūtra¹⁷, 2. the extensive parts of the Vādhūla Śrautasūtra (pp.28–438), 3. the Mantrapāṭha (pp.438–454) and 4. the Anvākhyāna or the Vādhūla Brāhmaṇa (pp.454–655). Cf. note 13 above. The innumerable lacunae of its original MS. are indicated by a series of dots, whose number is not always correct as to the missing syllables in the original, as can be seen now from a comparison with the text of K_1 , the original of M .

3. M_c

This is the Devanāgarī manuscript which was made for Prof. W. Caland and sent to Utrecht from Madras. It seems to have been sent in two packets during 1923–26.¹⁸ This MS. probably is the one described in the Triennial Catalogue of GOML p.6425 as M , of which total page number and the actual dates given in the colophons are different from those described in the Catalogue.¹⁹ Caland himself made a copy in Roman script (C) from this Devanāgarī copy. Although the first half of this handwritten copy (C) has been preserved at the University of Utrecht, the original Devanāgarī MS. itself has not been found and seems to have been lost.²⁰ Through careful examination of C , I have come to the conclusion that M_c was copied from M and not directly from $K(=K_1)$.²¹

was copied during 1922–23. Probably M_c was a copy made from M . See also the descriptions of M_c and C .

¹⁶ The lost original was named K by Prof. Witzel and the same appellation has been used by scholars. As several other new MSS. were found at Kitaṇṇaśṣeri Mana, this MS. is called K_1 in this article. MS. M records the leaf number of its original Malayālam MS. on the left column of the corresponding page with the symbol number of Malayālam script. Each leaf of K_1 exactly corresponds to this numbering. According to these Malayālam numbers, following leaves were missing when M was made: 1–3, 9–11 and 46–47. The leaves of the corresponding numbers are missing in K_1 .

¹⁷ The MS itself (followed by the Catalogue) has the heading of *Vādhūlāparakalpavyākhyā* (pp.1–28)

¹⁸ Cf. Caland 1924, p.142; Caland 1926, pp.1–2.

¹⁹ See note 13.

²⁰ Cf. Witzel 1975, p.76.

²¹ Contrary to the opinion first taken by Witzel and followed by other scholars. Cf. Witzel 1975, pp.76–77; Sparreboom and Heesterman 1989, p.10; Chaubey 1993, pp.12–13.

4. *C*

Caland's handwritten copy based upon M_c in Roman script written on A4 size paper. It consists of 105 pages²² and covers the Vādhūla Śrautasūtra I.1 – VII.3 (middle).²³ It has been preserved at the central library of the University of Utrecht. *C* is not just a mere copy of M_c , that is, it is not just a transcription of the Devanāgarī MS. After having faithfully transcribed M_c , Caland revised his text from several viewpoints. He has corrected the clerical errors of M_c ; he tried to supply the mantra portion where the mantra was abbreviated or was cut off by lacuna in the original;²⁴ he filled in lacunae several times in the light of his learning of Vedic literature; he sometimes wrote his conjecture of reading on the margin of his manuscript. As the MSS. belonging to the K_1 recension show innumerable number of lacunae which often prevent the precise understanding of the textual and ritual process, Caland tried to fill in lacuna and to supplement what was missing in the MS. He tried to reconstruct the passage whenever he thought he could. Sometimes he is right and sometimes not. Anyway we must be careful with regard to the fact that Caland's manuscript is not just a faithful copy of the original MS., but one revised to some extent.²⁵

The reading of *C* before revision shares many clerical errors with that of *M*. Both of them also share the occasional careless omissions of lines.²⁶ These points would be enough to support the idea that *M* and M_c (as the original of *C*) are not mutually independent copies of K_1 , but either *M* or M_c is the original of the other. As the date of *M*'s copying is earlier than

²² Although the last page is numbered as 106 and the page 105 seems to be apparently lacking, it is simply Caland's mistake in numbering the last two pages and there is no missing page in this MS.

²³ On top of the first page is written the title: *Vādhūla Śrautasūtra*. This handwritten MS. *C* must be a complete copy from the first packet of the Devanāgarī MS. (M_c) sent in two packets to Caland, since the extent of the first packet described in Caland 1924, p.142 exactly corresponds to that of *C*.

²⁴ Caland supplied the mantra from the closest parallel in TS or TB and identified the text-place. Considering, however, the possibility of mantra-deviation of the Vādhūla school from the śruti texts of the Taittirīya śākhā, we must be careful of an easy identification of the Vādhūla mantras with those of the Taittirīya śruti texts.

²⁵ The edition of Sparreboom and Heesterman takes *C* as the basis for their text.

²⁶ Comparison of the reading of K_1 with that of *M* (and *C*) has revealed that *M*'s copyist committed many errors of skipping a line or two in his copying the original. See critical apparatus to the text edition (; for instance, n.109 to 1.1.3.E, n.93 to 1.1.4.8 et alii.)

that of M_c , the former must be the original of the latter.²⁷ I have utilized a zerox copy of this MS. offered by Prof. Witzel.

5. *H*

This paper Devanāgarī MS. is No.5657 of Vishveshvaranand Vishva Bandh Institute of Sanskrit and Indological Studies, Hoshiarpur. The title on the MS. is *Vādhūlagṛhyakalpavyākhyā*. It was directly copied from $K(=K_1)$ between 1926 and 27 in Madras. It consists of only 40 pages and is incomplete. Although being short, it transcribed its original MS. $K(=K_1)$ more faithfully than M . The content is: pp.1-28 (1.6): fragment of *Vādhūla Gṛhyasūtra* (corresponding to the first portion of K_1 and M .); pp.28 (1.7)-40: *Vādhūla Śrautasūtra* I.1.1.1 – I.3.2.28.²⁸

6. K_2

The palm leaf Malayālam MS. consists of 148 old leaves. The title “Vādhūlakagṛhyasūtram” (in Malayālam script) and the number 101 (in Roman numeral) are written on top of the cover-board. The size is $4.5 \times 44_{cm}$. This MS. has been badly preserved. The edge portions of leaves are occasionally broken and cause lacunae. Rather hasty and careless handwriting sometimes makes it difficult for the reader to decipher the text. The above title is only partly correct. The first sixty leaves (upto 60a) give the extensive fragments of the *Gṛhyasūtra* of this school and the fragments of the *Gṛhya Prayoga* written in Malayālam language.²⁹ In the following leaves(60b – 148), we have the *Śrautasūtra* description. It starts from the very beginning and ends with the section of Agniṣṭoma ritual (with the Pravargya). K_2 and K_3

²⁷ Cf. the descriptions of M and M_c , especially note13 above.

²⁸ Prof. Witzel kindly allowed me to use his film of the Hoshiarpur MS. for this edition. See Witzel 1975, pp.76-77 cum n.16; Sparreboom and Heesterman 1989, pp.11-12; Chaubey 1993, pp.8-9.

²⁹ The text of the *Vādhūla Gṛhyasūtra* has not been known to the scholarly world. Prof.Witzel rightly suggested that the fragments of the *Gṛhya* materials contained in the first part of MSS. M and H (*Vādhūla Gṛhyakalpa Vyākhyā*(!)) might belong to the *Pitṛmedha-* and *Gṛhyasūtra* of this school. He tried to find out the distinctive features of the text by comparing these fragments with the corresponding portions of the *Āgñiveśya Gṛhyasūtra*. (Cf. Witzel 1975, pp.84ff.) The defective condition of these MSS., however, prevented Prof.Witzel from getting into further investigation. During my survey tour of the *Vādhūla* MSS. in 1994, I could also obtain several extensive fragments of *Gṛhyasūtra* MSS. with several *Prayoga* and *Samgraha* materials. On cursory examination of these MSS., I believe I have enough materials to reconstruct at least the *Pitṛmedhasūtra* and the sections more than half of the entire *Vādhūla Gṛhyasūtra*. I am planning to publish critical editions of these texts in the near future.

share many common readings and common extents of abbreviation, which suggest that these MSS. belong to the same recension. K_2 and K_3 have less mantra abbreviation than other MSS. I have taken these two MSS. as the basis of my present edition.

7. K_3

This is an old palm leaf MS. consisting of 149 leaves. It measures $5 \times 51_{cm}$. No title is given and only the number 51 is written with white paint on the front wooden cover in Roman numerals. It has been badly preserved and there are occasional breaks on both end of leaves, of which the break of right end causes lacunae in the text. First two leaves are missing.³⁰ Except the last two leaves, the MS. covers I.1.2.17 – End of VII(including the Pravargya section) of the Śrautasūtra. The last two leaves seem to be a fragment of a Grhya Prayoga.³¹

As has been said of K_2 , this MS. is closely connected with K_2 and belongs to the same recension. This is the codex that I have taken together with K_2 as the basis of present edition. Exmination of its readings has revealed that this MS. is the original of N_2 described below.

8. N_1

This palm leaf MS. belongs to the Neḍumpiḷli Mana and is registered as No.122 by its provisional catalogue. It consists of 109 leaves and measures $4.5 \times 41_{cm}$. Each leaf has 8–10 lines per page. Text is written in old Malayālam character; the first leaf is missing and almost all leaves are partly broken on left-edge so that leaf-number is not legible in many cases. Under the front-cover of wooden board, there is added a title-leaf written with Devanāgarī script: “Śrauta Somayāgaprayoga, kai-109-4000-Old.” And some information on the condition of MS. is written in English: “Reverse(?) sides of the leaves are destroyed by white ants. It seems some (two or three) leaves are missing in the middle. Wants beginning and end. [final three or four words are illegible.]” This title-leaf was added when this MS. was borrowed and copied by the Oriental Research Institute and Manuscripts Library(ORIML) of Kerala University at Trivandrum. This is the MS., from which T_2 (see below) was transcribed and given as variants of T_1 (see below).³²

³⁰ The numbering of manuscript is given with the Malayālam style number. The first leaf under the wooden cover has the number “2(=nna)”. In the system of numbering of old Malayālam MS., two leaves (“śrī” and “1(=na)”) are missing.

³¹ These two leaves must have recently been added, since the material looks more recent than that of other leaves and the style of handwriting is totally different, too.

³² The style of description suggests that it was originally written in the library. The

The title given in the title-leaf, however, is wrong. The content is not the Somaprayoga, but an extensive portion of the Śrautasūtra. It starts from the middle of I.1.3.7 and ends up with VII (the Agniṣṭoma ritual with the Pravargya).³³

9. N_2

This palm leaf MS. also belongs to the Neḍumpilli Mana and is registered as No.121b by its provisional catalogue. It measures $4.5 \times 54.5_{cm}$ and consists of 113 leaves. Each leaf has 8–10 lines per page. The MS. has been well preserved and the text is written with clear and legible hand. The type of Malayālam character is different from that of the other Malayālam MSS. and seems to represent more modern style of writing. On the title-leaf below the wooden cover-board, the title is written both with Malayālam and Devanāgarī as “Vādhūlapraiṣārt(t)ham”. This title can be applied only for the first part of the entire MS. It consists of two parts: the first eleven leaves are fragments of Prayoga of Soma ritual and all of the rest give the description of the Śrautasūtra. The exact content of the latter is: Vādhūla Śrautaūtra I.1.2.17 – End of VII (the Agniṣṭoma ritual with the Pravargya). Comparison with the other MSS. has proved that this MS. is a direct copy of K_3 described above. It is, on the other hand, the original of T_1 , the Devanāgarī MS. preserved at the ORIML in Trivandrum. The composite MS. No.121 including this MS. was borrowed by the ORIML of Kerala University at Trivandrum, and was transcribed into a Devanāgarī MS. The date of its return to the owner is 2/3/16(=March 2, 1941).³⁴

10. T_1 and T_2

T_1 is a Devanāgarī paper MS. preserved at the ORIML of University of Kerala in Trivandrum and is numbered as $T1081B$. It is written on large size notebook of 317 pages. On the title page are written the MS. number, title and the names of copyist and inspector. The title given as “Somayāgaprayoga” represents only the first part of this MS., which is actually a composite manuscript. The Prayoga of the Agniṣṭoma ritual occupies the first thirty-three pages. Halfway down the same page, it abruptly breaks into

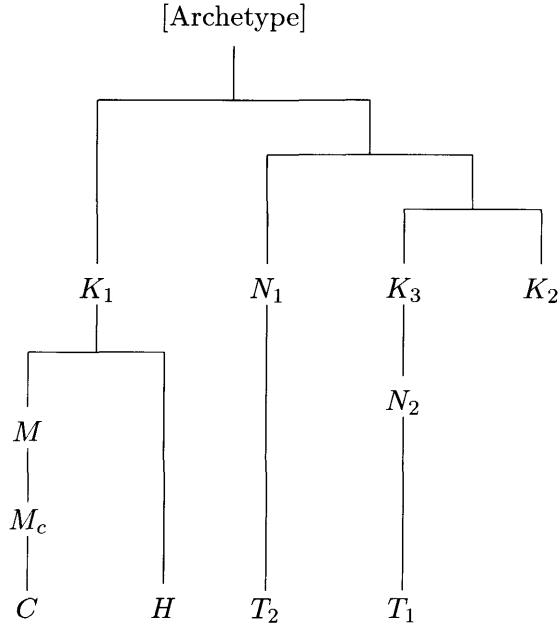
information given in this title-leaf is exactly the same with one given in the official record of the library. According to its record, this MS. had been kept for a year with the library under the name of $L258$ and was returned to the owner, Talāṇa(na)lūr Nanbūri Pāḍur (sic) on 9/3/17(= March 9, 1942).

³³ On the problem of the fluctuating position of the Pravargya section in the corpus of the Śrautasūtras, see note 10.

³⁴ Cf. note 32 above.

the description of the Śrautasūtra.³⁵ The Śrautasūtra portion lacks the opening part and covers I.1.2.17 – End of VII (including the Pravargya section). This is a Devanāgarī copy of the Malayālam MS. N_2 . But it was later consulted and revised with the readings of another MS. The variants are given in the footnotes as readings of “*kha*” and the main text of T_1 is sometimes changed with the reading of this MS. The MS. is called $L258$, which is nothing but the Malayālam MS. N_1 borrowed by the Library around 1940. (Cf. section of N_1 above.)

The relationship of all the MSS. described above may be clarified by the following diagram:



³⁵ The discontinuity can be explained from the manuscript arrangement of N_2 , from which this MS. was directly copied. In N_2 , the Prayoga is interrupted at the end of a leaf and the Śrautasūtra starts from the beginning of the next leaf. Probably the scribe of T_1 continually copied these two leaves without being conscious of a gap of contents between the two leaves.

III. Notes on the Critical Apparatus and the Edition.

In the presentation of apparatus, I have tried to give full information on the variant readings of the MSS. utilized for this edition. While the space of footnotes has consequently swollen, my intention is to present the reader as much information on the new materials as possible.

K_2 and K_3 seem to generally present, among all the MSS., the older situation of *sandhi* system of the Vādhūla texts and I have basically followed in the present edition the *sandhi* system observed in these MSS. In the following, I give some typical *sandhi* rules found among the older Malayālam MSS. (K_1, K_2, K_3, N_1). In the present text, some of them are “standardized.”³⁶

Consonant Assimilation.

In external *sandhi*, the following assimilation of a final to a following initial sound is observed:

[palatal] (e.g. *valmīkavapāñ ca*); [dental] (e.g. *ūrdhvan tata uddhṛtya*); [labial] (e.g. *ūrdhvam brahmaudana-*); [sibilant] (e.g. *bhūr bhuvas suvar*).

In addition to these, “-ṁ or -m + semivowel *v*” becomes “-m + semivowel *v*” in two of our old Malayālam MSS., K_2 and K_3 .³⁷

Anunāsika.

$-ṁ + s/\acute{s}/\grave{s} + C \longrightarrow -ṁ + s/\acute{s}/\grave{s} + C$
(e.g. *jyotīṁṣy*; *ṛtaṁ strṇāmi*; *somānaṁ svarāṇam* et alii.)

Anunāsika occurring in K_1 is transcribed with so-called “gum-kāra” in the Devanāgarī MSS. of M and H . In the apparatus, this is shown by (ṁ*).*³⁸

Upadhmānīya.

Upadhmānīya (ḥ) is found in the older type of Malayālam MSS. (K_1, K_2, K_3, N_1). *Visarjanīya* is replaced by *Upadhmānīya* before the voiceless labial

³⁶ The following examples are taken from the first and the second *prapāṭhakas* covering the rites of Agnyādheya, Punarādheya, Agnihotra, Agnyupasthāna and Darśa-pūrṇamāsa.

³⁷ Instead of the Anusvāra sign of a small circle, a tiny form of “*ma*” is written at the word-end. The copyist’s intention was to differentiate it from the usually expected Anusvāra sign. I interpret this “tiny letter of *ma*” as representing “-m”, and not “-ṁ”.

³⁸ Cf. M. Witzel, Anunāsika in Medieval Veda Tradition, *IJ* 25 (1983), p.180.

(*p*, *ph*). There is no case of Jihvāmūliya in our MSS.

Drop of sibilant or Visarjanīya before a sibilant immediately followed by a semivowel or a hard mute.

e.g. *dhāta śriyan* instead of *dhātaś śriyan*; *bhū svāhā* inst. *bhūs svāhā*; *na svastaya iti* inst. *nas svastaya iti*; *rāya śrayantām* inst. *rāyaś śrayantām*; *prasalai śriyam* inst. *prasalaiś śriyam*; *maha stavāno* inst. *mahas stavāno* et alii.

In my text, following instances are “standardized”:

***r* + Consonant other than *h*.**

-*r*+ *C* → -*r*+ *CC* e.g. *pūrvam* instead of *pūrvvam*; *suvargam* inst. *suvarggam*; *kuryāt* inst. *kuryyāt*; *vartate* inst. *varttate*; *caturtham* inst. *caturttam* et alii.

However, *barhir*; *caturhotāram*; *gārhapatyē*.



Consonant gemination.

Contracted forms of consonant gemination: *dattvā* inst. *datvā*; *chinatty* inst. *chinty*; *inddhe* inst. *indhe* et alii.

In these cases, consonant gemination is resolved and former forms are adopted in the present text.

-*cś*- / -*chś*

In the Malayālam MSS., there is no occurrence of consonant ligature of -*cch*-. Instead the ligature -*cś*- is consistently found except in *N*₂.³⁹

In the Malayālam ligature of -*cśa*- the syllables *ca* and *śa* are vertically arranged as []. The letter *cha* [] itself seems to have been made by a horizontal combination of *ca* and *śa*. In my text, -*cś*- is normalized into -*cch*-. Thus,

1. *kiñ cicśandas* → *kiñ cic chandas*; *tacśakeyam* → *tac chakeyam*; *āgnīcśakalam* → *āgnīc chakalam*;
2. *ucśiṣṭam* → *ucchiṣṭam*; *vicśinnam* → *vicchinnam*;
3. *gacśati* → *gacchati*; *upārcśati* → *upārcchati*; *acśā* → *acchā*

³⁹ *N*₂, the newest MS. among the Malayālam MSS., writes -*chś*-. Sometimes *K*₁ writes -*chś*-, too.

There are cases where some MSS. write *-ch-* instead of *-cś-* with others: *mā chitsi* K_3 , *mā cśitsi* N_1 [2.3.4.10]; *loma chindīta* K_1, K_3, N_1, N_2 , *loma cśindīta* K_2 [2.1.2.24]; *anuchandasam* all MSS. [1.6.1.5]; *sarvāṇi chandāṃsi* K_2, K_3, N_2 , *sarvāṇi cśandāṃsi* N_1 [1.6.2.17]; *gāyatreṇa chandasā* K_1, K_3, N_1, N_2 , *gāyatreṇa cśandasā* K_2 [1.6.5.18]; *daśāñ chinaty* K_1, N_1 , *daśāñ cśinaty* K_2, K_3 [2.1.2.24] et alii.

Notes on the present edition.

As has been noted above in the description of the MSS., *M*, *H* and *C* are direct or indirect copies of *K* ($=K_1$). Although being the same MS., *K* and K_1 are different in that the latter is more decayed and lacunae are generally more enlarged than the former.⁴⁰ The first reason why I have given in the critical apparatus the readings of secondary MS. belonging to K_1 recension is as follows: these MSS. may retain the readings of *K* which are missing in K_1 , since they might have got lost after the 1920's when *K* was copied by the MSS.

M is a direct copy of *K* made in 1922–23, but it introduced a sign which was not found in K_1 . It is a vertical straight stroke, sometimes very short, which seems to intend for separating sentences like *daṇḍa*.⁴¹ As the sign is not used in the original Malayālam MS., I have ignored it in the present edition, except the cases where it affects the *sandhi* rule of this MS.⁴² While *C* is based upon M_c which is a copy of *M*, it shows traces of efforts of Prof. Caland; filling in lacunae, supplying abbreviated parts of mantras, revising the original readings and “standardizing” the *sandhis*. Although it is not important for preparing the critical edition, I have included the readings of “Caland manuscript” to show how the erudite scholar of Vedic ritual handled the material.

Another reason for recording all the variants from the secondary MSS (*M*, *H*, *C*, T_1 , T_2) is that I want to show the reader how the readings of these MSS. are different from those of their respective original MSS. in Malayālam script and how the latters were interpreted and “standardized” in the formers.

⁴⁰ Therefore, *K* represents the state of MS. in the 1920's when it was copied into *M* and *H*, while K_1 shows the present state, having got more decayed since then.

⁴¹ In many cases, however, the signs are not properly placed and are misleading in understanding the text.

⁴² I have also ignored the same sign used in an another Devanāgarī MS., T_1 with T_2 , which is a hybrid copy of N_1 and N_2 .

Although the Malayālam MSS. do not use the *avagraha* sign, I have added it in my edition for the reader's convenience.⁴³

The Vādhūla MSS. show occasional lacunae that resulted from the damage of the palm leaves. The most damaged MS. is *K*₁ and many of its leaves are extensively torn off at their left ends. In such cases twenty to thirty syllables per line are in lacuna. In the apparatus, such lacuna is represented by dots. Thus, successive three dots indicate lacuna of three or more syllables; two dots a lacuna of two syllables; a single dot represents a syllable or a consonant(-ligature). With a view to the occasional existence of large lacuna, sign of four dots is introduced. It indicates that the lacuna extends upto the end of the concerned sūtra.

The mantra quotation in the text is italicized for easy identification of the mantra portion of the sūtra. The quoted mantras in the sūtras, although abbreviated in most cases, often show deviation from the *śruti* texts of the Taittirīya school, as has first been noticed by Prof. Caland. In Appendix, I have collected the texts of mantra quotation and compared the quoted form of the mantra with that of the corresponding Taittirīya śruti texts. As the mantra collection of the Vādhūla school has not been found so far, I am not able to say at this point whether or not the abbreviated portion of the mantra quotation in the sūtra also shows deviation from the Taittirīya śruti text. The reader, however, will see that plenty of deviations from Taittirīya śrutis are in the Vādhūla mantras quoted in the sūtras.

Abbreviation of part of mantra is indicated in the MSS. with the use of sign (=) or (+). The older Malayālam MSS. use the former sign.⁴⁴

In the present text, passages are divided into *sūtras* and the numbering is given accordingly by the editor. Basically a single unit of action and mantra is taken as a single sūtra. I have taken the appellations of higher levels of text division from the descriptions of commentaries.⁴⁵ The levels of

⁴³ The sign is found with all of the Devanāgarī MSS., although it is often dropped even when it is required.

⁴⁴ The sign of abbreviation is used not only for a longer mantra in a sūtra, but only for a series of action units covering a good number of sūtras. This is done for the economy of description. In the latter case, however, the number of sūtras included in abbreviation can be quite large and sometimes amounts to an entire *paṭala*.

⁴⁵ Two commentaries are: the Vādhūlakalpasūtravyākhyā (Vyākhyā) by Āryadāsa and the Prayogakalpanā (Kalpanā) of Raghuśroṇa. The former is also called the Kalpāgamasamgraha and the latter has other names of the Prayogakṛpti or the Prayogasaṃdarbha. I have obtained several copies of MSS. of these texts.

text division are *prapāṭhaka*(chapter), *anuvāka*(section), *paṭala*(subsection) and *sūtra*. The MSS. themselves present only the division of *paṭala* level.⁴⁶ The commentaries give the number of *anuvāka* at each section-end, and that of *prapāṭhaka* at each chapter-end, the largest kind of text-division. They provide no clue to the identification of the smaller subdivision than *anuvāka*, although the term *paṭala* is occasionally used. While the name of *paṭala* does not appear in the Śrautasūtra MSS., they differentiate the level of subsection by the device of word-repetition.⁴⁷

As there is no break in the text except at the end of a *paṭala*, I basically followed the *sandhi* of Malayālam MSS. *Sandhi* is dissolved by a hyphen when a sūtra division is introduced and the italicized mantra portion is differentiated with the other portion of the sūtra.

Malayālam MSS. have peculiar sign(s) at each *paṭala*-end signifying the end of *paṭala*. I indicate the sign(s) as “end-mark(s)” in the present edition. The mark generally looks to be just a sign without any meaning, although that of N_2 looks like a script of *om* in Malayālam. Some MSS. have just a single sign, while others (K_2 and K_3) give the ordinal number of the *paṭala* by symbol number of Malayālam between the marks.

⁴⁶ Although Caland’s handwritten copy (*C*) gives the number of *prapāṭhaka*, *anuvāka* and *paṭala*, they were added by Caland himself with the help of commentary information. As Caland reports, the Devanāgarī copy sent from Madras(M_c) did not contain such information. A single exception of explicit reference to the division name in the MSS. is found at the end of the Aśvamedha section of K_1 and M : // *iti navamo (a)nuvākaḥ* // // *aśvamedhākhyāḥ prapāṭhakaḥ samāptah* //

⁴⁷ The opening words of a new subsection are given in advance at the end of immediately preceding subsection. The transition to a new subsection is thus identified through the repetition of words. When no word-repetition occurs at the bridge portion of two subsections, we may identify it as the transition to a new *anuvāka*, a higher level of division. Some of the Malayālam MSS. identify the end of *prapāṭhaka* by indicating the name of major ritual in the chapter. For instance, the colophon: *samāptam idam ādhānam* (K_3) is given at the end of the first *prapāṭhaka*.

Vādhūla Śrautasūtra 1.1–1.4 [Agnyādheya, Punarādheya]*

Agnyādheya (1.1–1.3)

1.1.1[†]

1.1.1.1 agnīn ādhāsyamānas¹ ²sambhārān³ sambharata⁴ uṣās⁵ ca sikatās⁶ cā-
khūtkaṛaṇ ca sūdañ⁷ ca varāhavihatañ⁸ ca ⁹valmīkavapāñ ca śarkarās¹⁰ ca
¹¹puṣkaraparṇaṇ¹² ca ṣaṭ ca hiraṇyaśalkāñ¹³ śatamānañ¹⁴ ceti ¹⁵pārthivān
āśvatthañ caudumbarañ ceti ¹⁶vānaspatyān pālāśaṇ ca śamīmayañ ca vaika[ṇka]-

* Extent covered by each ms is as follows: K₁,K₂,M,C 1.1.1.1–1.4.4.33[=End]; H 1.1.1.1–1.3.2.27; K₃,N₂,T₁ 1.1.2.17–1.4.4.33[=End]; N₁ 1.1.3.7–1.4.4.33[=End]; T₂ as variant-reading of T₁ covers 1.1.3.11–1.4.4.33[=End].

[†] For 1.1.1, mss utilised are K₁,K₂,M,H,C.

¹ C: ādhāsyamānaḥ

² K₂: sambhārā . . . kavapāñ ca

³ K₁,M,H: saṃbhārān

⁴ M: saṃbharate / ; C: sambharate

⁵ C: uṣās

⁶ H: cālūnkaṛaṇ; C: ākhūtkaṛaṇ

⁷ C: sūdañ

⁸ M: varāhavihitañ; C: vahāravihataṇ

⁹ M and C have not *valmīkavapāñ ca*.

¹⁰ K₁: śarkkarās

¹¹ K₁: puṣkaraparṇa . . . lkāñ śatamānañ

¹² K₁,K₂: -parṇaṇ; C: -parṇaṇ

¹³ M: hiraṇyaśalkāñ ca; C: hiraṇyaśalkaṇ ca

¹⁴ H: chatamānaṇ; C: śatamānaṇ

¹⁵ Thus K₂. K₁: pārth . . . āśanihatañ ca; H: pārthivān āśvattha . . . śanihatañ ca; M: pārthivān āśvatthaudumbarañ ceti vā . . . śanihatañ ca; C: pārthivān āśvatthaudumbaraṇ ceti vā(naspatyān a)śanihataṇ ca

¹⁶ Thus K₂. C: vā(naspatyān a)śanihataṇ ca [C tried to fill in lacuna without much success.]

tañ¹⁷ cāśanihatañ¹⁸ ca śamīgarbhañ¹⁹ ca viṃśatiś²⁰ ca samidha ādrās²¹ sapalāśās²² citriyasyāśvatthasyāśvañ²³ ca sarvāṇi²⁴ ca²⁵ yajñāyudhāni

1.1.1.2 trīṇy uddhatāny

1.1.1.3 adyopavasatha ity annam²⁶ eva²⁷ kurvītāpi ha gām²⁸ paced vaśās cāsyā syād

1.1.1.4 agnyādheyasya mīmāṃsā brāhmaṇasya bahuyājino gr̥hād agnim āhared²⁹ ³⁰brahmavarccasakāmo³¹ rājanyasya gr̥hād³² ³³āhared indriyakāmo vaiśyasya bahupuṣṭasya gr̥hād āharet puṣṭikāma iti

1.1.1.5 sa yady enam³⁴ eṣa kāmo vindyād³⁵ ³⁶dvyāhe tryahe vā³⁷ purastād agnim āhṛtya tam³⁸ āmātyam evendhīta

¹⁷ The letters in parenthesis are reconstructed by the editor on the basis of K₂ reading: *vaika . tañ*. Cf. BaudhŚS 2.12: 53.5f: *atha vānaspatyā aśvatthaś caudumbaraś ca parṇaś ca śamī ca vikaṇkataś cāśanihataś ca śamīgarbhāv arāṇi* - - - .

¹⁸ K₁: -āśanihatañ; M, H: . śanihatañ; C: (a)śanihataṃ; K₂: . . . hatañ

¹⁹ C: -garbham

²⁰ K₁: viṃśatiś

²¹ K₁: ādrās; K₂, M, H: ādrās

²² H: citriyasyāśvañ ca

²³ H, C: -āśvaṃ

²⁴ K₁, K₂: sarvāṇi

²⁵ H: sarvāṇi ca

²⁶ K₂: etad annam

²⁷ K₁, K₂: kurvītāpi

²⁸ K₁, M, H, C: gām

²⁹ K₁, K₂: āharet*; H: āharet; M: āharet /

³⁰ K₁, H: . . . bahupuṣṭasya

³¹ K₂: brahmavarccasa-

³² K₂: gr̥hāt*

³³ Thus K₂. K₁, H: . . . bahupuṣṭasya; M: āha . . . puṣṭasya; C: āhare(d indriyakāmaḥ) puṣṭasya

³⁴ M, H, C do not have *eṣa kāmo*.

³⁵ K₂: vindyāt; H: vindyā

³⁶ K₁, K₂, H: dvyāhe tryahe vā purastād [In H, (*dvyā*) and (*trya*) are respectively written under *dvi*- and *tri*-]; C: dvyāhe tryahe purastād; M: dvyāyahe tryayahe purastād

³⁷ Not in M, C.

³⁸ K₁, H: āmāmatyam evendhīta; M: āmātyam eveddhita

- 1.1.1.6 tam aparāṇha³⁹ ⁴⁰uddhṛtyānvāharyapacanasyoddhate⁴¹ nidadhāti
 1.1.1.7 tat pitṛbhyo dadāti
 1.1.1.8 ⁴²śṛṇotv agnis⁴³ samidhā ⁴⁴havam ma iti caturgrhītena⁴⁵ ⁴⁶gārhapatyasyoddhate darbhasṭambe⁴⁷ hiraṇyam ⁴⁸upāsyaṇuvittiṇ⁴⁹ juhōti ⁵⁰śṛṇvantv āpo
 dhiṣaṇās ca ⁵¹devīś śṛ=⁵²havam me svāhety
 1.1.1.9 evam ⁵³evāhavanīyasyoddhate⁵⁴ juhōti
 1.1.1.10 prāvṛtyaitām āhutam āyanti⁵⁵
 1.1.1.11 samvapanty⁵⁶ etam agniṃ sate
 1.1.1.12 taṃ ⁵⁷gārhapatyasyoddhate nivapaty
 1.1.1.13 upanivapaty asmai śalkān⁵⁸ ⁵⁹yair enaṃ rātrim indhe⁶⁰

³⁹ K₂: aparāṇha; M,H: aparāhna

⁴⁰ K₁,K₂: -ānvāhāryapacanasyo-; C seems to have corrected *uddhṛtyā-* into *uddhatyā-*, adding *a* on top of *r* of the former (without deleting *r*).

⁴¹ K₂: -odhate

⁴² C underlines from *śṛṇotv* upto *ma*.

⁴³ C: agniḥ

⁴⁴ M,H,C: havam ma

⁴⁵ K₁,K₂: caturgrhītena

⁴⁶ K₁: gārhapā . . . tv āpo; H: gārhapatyena . . . tv āpo

⁴⁷ Thus K₂,H,C. M: darbhasṭambe

⁴⁸ M: upāsya . . . tv āpo; C: upāsya (juhōti śṛṇvan)tv āpo

⁴⁹ Thus K₂.

⁵⁰ C supplies the rest of mantra without abbreviation and puts underline to it: (*śṛṇvan*)tv āpo dhiṣaṇās ca devīḥ / śṛṇota grāvāṇo viduṣo nu yajñam śṛṇotu devaḥ savitā havam me svāhety

⁵¹ K₁,H,C: devīḥ śṛ=; K₂: devīśś=; M: devīm śṛ=

⁵² Thus K₁. K₂: havam me; M,H,C: havam me

⁵³ K₂: evāhapavanīyasyo-

⁵⁴ M: -oddate

⁵⁵ C: āyānti

⁵⁶ K₁,M,H,C: samvapanty

⁵⁷ C: garhapatyasyoddhate

⁵⁸ K₂: śatkān

⁵⁹ K₁: yer enaṃ

⁶⁰ Consonant gemination resolved. K₁,K₂,M,H: indhe; C: indhe

⁶¹1.1.1.14 'dhivṛkṣasūrye⁶² ⁶³brahmaudanan⁶⁴ ⁶⁵nirvapati⁶⁶ *devasya tvā*⁶⁷

1.1.2*

1.1.2.1 ¹*devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām*²
*adityai juṣṭam ādityebhyo juṣṭan*³ ⁴*nirvapāmīti* ⁵*caturaś camasān*⁶ *vrīhīṇān*⁷

1.1.2.2 ⁸*tān eva* ⁹*caturō 'pām ānīya sthālyām adhiśrayati*

1.1.2.3 *rohite carmann adhy*¹⁰ *avaghnanti brahmaudanan*¹¹

1.1.2.4 *taṃ śrtam āhvārayaty*¹² *eva sthālyai bilan*¹³ ¹⁴*nāṅgārebhya ucchinatty*¹⁵

⁶¹ 1.1.1.14 and 1.1.2.1 complement each other to make a meaningful sūtra. The last two words of the former are repeated in the latter, thus functioning as a bridge of the paṭala-transition. The first sūtra of a new paṭala (1.1.2.1) does not make a complete sentence. This type of transition is quite unusual, as the bridge sūtra placed at the paṭala-end usually is taken from the first several words or a whole sentence of the first sūtra of the next paṭala.

⁶² K₂: dhivṛkṣasūrye; K₁: dhivṛkṣasūye; H: 'dhivṛkṣandhūye; M: dhivṛkṣa . ye

⁶³ K₁: brahmaudana . . . juṣṭam ādityebhyo

⁶⁴ H: brahmaudanam; C: brahmaudanam

⁶⁵ K₁: . . . adityai; H: . . . hastābhyām adityai

⁶⁶ K₂: nirvapati

⁶⁷ K₂ has the “end mark(s)”; M:., — ” [indication of paṭala-end]; C has “/1/” to the end of this section.

* Utilized mss are K₁,K₂,M,H,C for whole of 1.1.2. K₃,N₂,T₁ from 1.1.2.18 onwards.

¹ K₂: devasya tvā=pūṣṇo hastābhyām; H: . . . hastābhyām; C puts underline from *devasya* to *nirvapāmī*.

² M: hastābhyām

³ M,H,C: juṣṭam

⁴ K₂: nirvapāmīti; K₁: ni . . . ti

⁵ K₂: caturaś ca . . . lyām adhiśrayati

⁶ H: camasān

⁷ C: vrīhīṇām

⁸ C: nāneva

⁹ K₁,K₂,H: caturō pām; M: caturopam; C: caturō 'pa

¹⁰ K₁,K₂: addhy

¹¹ C: brahmaudanam

¹² K₁: ā.vārayaty; H: āhvarayaty

¹³ M: nilan; C: bilan

¹⁴ K₁,K₂: nāṅgārebhya

¹⁵ Consonant gemination resolved. K₁,K₂: ucśinaty; M,H: ucchinaty; C: ucchinatty

- 1.1.2.5 ¹⁶ājyañ ca ¹⁷hiraṇyaśalkañ ca pātriyām ¹⁸upastrṇīte
 1.1.2.6 tistro ¹⁹darvīr upastīrṇābhighāritā uddharati
 1.1.2.7 kāmam ūrdhvan²⁰ tata uddhṛtya vyūhya hiraṇyaśalkam²¹ prāsya²²
²³bahūpasiñcati
 1.1.2.8 tañ²⁴ catvāra ārṣeyāḥ²⁵ prāśnanti
 1.1.2.9 tām yajamāna eva svayam ²⁶avanejayed itīdan²⁷
 1.1.2.10 tām adhvaryuś²⁸ śāsti sakṛt ²⁹prāśyotpicateti te sakṛt ³⁰prāśyotpicanti
 1.1.2.11 *samidhāgnin*³¹ *duvasyateti* atraiva brahmaudane ³²prondan gāyatrī-
 bhis³³ samidho 'bhyādhātī³⁴ *ghṛtair* ³⁵*bodhayatātithim āsmīn*³⁶ *havyā*³⁷ *juho-*
*tana*³⁸ *svāheti*
 1.1.2.12 svāhākāras³⁹ sarvāsu⁴⁰ samitsu-

¹⁶ C: ājyaṃ ca

¹⁷ K₁: hiraṇyaśat*kañ ca; C: hiraṇyaśalkaṃ ca

¹⁸ K₁: u . . . tyā vyūhya [lacuna upto the middle of 7]; H: u . . . uddharati [lacuna upto the end of 6]

¹⁹ K₂: darvvīr upastīrṇā-

²⁰ K₂: ūddhvan; C: ūrdhvaṃ

²¹ K₁: hiraṇyaśat*kaṃ; K₂,M,C: hiraṇyaśalkaṃ; H: hiraṇyaśalkaṃ

²² K₁: . .

²³ K₁,H: bahūpasaṃcati

²⁴ C: taṃ

²⁵ M,H,C: ārṣeyāḥ

²⁶ C: avanejayed iti idaṃ

²⁷ C: -īdaṃ; K₂: -īdamn

²⁸ K₁,K₂: addhvaryuś; C: adhvaryuḥ

²⁹ K₁: prāśyo . cateti; M,H: prāśyopicateti

³⁰ H: prāśyopicacanti; M: prāśyo . canti

³¹ C: -āgniṃ

³² K₁: prondan g . . . vyā juhótana [lacuna of about 20 syllables]; H: prondan . . . ādhayātithim

³³ C: gāyatrībhiḥ

³⁴ K₂: bhyādhātī

³⁵ K₂: bodhayata=juhótana; C: bodhayatātithim; M: bodhayātithim; H: ādhayātithim

³⁶ M,C: asmin

³⁷ Thus K₁,H. M: havyāṃ; C: havyaṃ

³⁸ M,H: juhótāu

³⁹ K₁: s . ākāras; C: svāhākāraḥ

⁴⁰ K₁,K₂: sarvvāsu

- 1.1.2.13 ⁴¹ *upa tvāgne haviṣmatīr ghr̥tācī*⁴² = *samidho mama svāhā, tan*⁴³ *tvā samidbhir aṅgiro*⁴⁴ = ⁴⁵ *bṛhac chocā yaviṣṭhya svāheti*
 1.1.2.14 ⁴⁶ *paryudacyājyan*⁴⁷ *nidadhāti*
 1.1.2.15 *dvir ata ūrdhvam*⁴⁸ *brahmaudanaprāsāḥ*⁴⁹ ⁵⁰ *prāśnanti*
 1.1.2.16 *mithunau*⁵¹ *samitsu dadāty*⁵² *āṇḍīvalam*⁵³ *brahmaudane*⁵⁴ *yathāśrad-*
*dhaṁ*⁵⁵ ⁵⁶ *sthālīprāsāya*⁵⁷
⁵⁸ 1.1.2.17 ⁵⁹ *saṁśādhī*⁶⁰ *yajamāneti āha*⁶¹ ⁶² *yat te saṁśīṣyam iti*
 1.1.2.18 *saṁśāsti yad asya saṁśīṣyam*⁶³ *bhavati*⁶⁴
 1.1.2.19 *putre*⁶⁵ *vā bhrātari varṇam*⁶⁶ *upanayaty*⁶⁷

-
- ⁴¹ Thus K₂ (with sandhi variants). K₁, H: *haviṣma* = *yaviṣṭhya svāheti*; M: *haviṣu* = *yaviṣṭhya svāheti*; C: *upa tvāgne haviṣmatīr ghr̥tācīr yantu haryata / juṣasva samidho mama svāhā / taṁ tvā samidbhir aṅgiro ghr̥tena vardhayāmasi / bṛhac chocā yaviṣṭhya svāheti*
⁴² K₂: *ghghrtācī*
⁴³ C: *taṁ*
⁴⁴ K₂: *aṅgiro*
⁴⁵ Thus C. K₂: *bṛhajśocā* [probably miswriting of *bṛhacśocā*]
⁴⁶ K₁: *paryudacyā-*; K₂: *paryudaccyā-*
⁴⁷ C: *-ājyaṁ*
⁴⁸ K₁, K₂: *ūrdhvaṁ*; M, H, C: *ūrdhvaṁ*
⁴⁹ K₁: *-prāsā*; M, H, C: *-prāsāḥ*
⁵⁰ K₁: *prā . . . nena samitsu*
⁵¹ M: *mithunena*
⁵² K₂: *dattedāty*
⁵³ K₁, M, H, C: *āṇḍīvalam*
⁵⁴ K₂: *brahmaudane dadāti*
⁵⁵ Thus K₁, K₂. M, H: *-śraddhaṁ**; C: *-śraddhaṁ*
⁵⁶ K₁: *sthālīprāsā . . . yad asya* [lacuna upto the first part of 18]
⁵⁷ H: *sthālīprāsā prāśnanti*
⁵⁸ K₃, N₂ and T₁ start from the latter part of this sūtra. K₃: *yat te saṁśīṣyam iti*; N₂: *saṁśīṣyam iti*; T₁: *saṁśīṣyam iti*
⁵⁹ H: *. . . śīṣyam iti*
⁶⁰ M: *saṁśayādhi*
⁶¹ C has not *āha*.
⁶² K₂: *ya saṁśīṣyam iti*
⁶³ K₁, N₂, M, H, C, T₁: *saṁśīṣyam*
⁶⁴ N₂, T₁: *kurvati*
⁶⁵ K₁: *pu .*
⁶⁶ K₃, N₂: *varṇam*; K₂: *vaṇṇam*
⁶⁷ K₁, T₁, M: *upanayatv*; K₂: *upa . yatv*

- 1.1.2.20 ⁶⁸ *ṛtviyavatī stha* ity asmai nipadaḥ kāle ⁶⁹ 'raṇī ādadhāty ⁷⁰ *agnireta-*
sau ⁷¹ *garbhaṇ* ⁷² ⁷³ *dadhāthān te* ⁷⁴ *vām ahan* ⁷⁵ *dade tat satyaṃ* ⁷⁶ *yad vīraṃ* ⁷⁷
bibhr̥tho ⁷⁸ *vīraṇ* ⁷⁹ *janayiṣyatha* iti
1.1.2.21 tad anu vācam yacchati⁸⁰
1.1.2.22 ⁸¹ *sa vācamyamo* ⁸² 'nurātram śalkair ⁸³ *agnim inddhe* ⁸⁴ ⁸⁵ *jāgriyādd*
haiva ⁸⁶ *na suṣupset* ⁸⁷ ⁸⁸ *vaśas* ⁸⁹ *cāsyā syāj*
1.1.2.23 *jātavedo bhuvanasya* ⁹⁰ *reta* ity upavyuṣe ⁹¹ 'raṇī ⁹² ⁹³ *niṣṭapatīha siñca*

⁶⁸ K₂: ṛtviyavatī sta ity; K₃: ṛttviyavatīty asmai stha ity; T₁: ṛtkiyavatī sma ity
⁶⁹ K₁,K₃,N₂: raṇī ādadhāty; K₂: raṇiyādhāty; M: 'raṇītyādhāty; C: 'raṇī'tyādhā-
ty
⁷⁰ K₂: agniretasau=vīraṇ janayiṣyatha iti
⁷¹ K₃: agnir retasau
⁷² C,T₁: garbhaṇ
⁷³ K₁: dadhātā.e; M: dadhāty athānte; C: dadhāthāṇ te
⁷⁴ K₁: . . han; M,H: 'pām ahan; C: vām ahaṇ
⁷⁵ Thus K₃,N₂,T₁,C. K₁,M,H: dade ta=janayiṣyatha iti
⁷⁶ T₁: satyam /
⁷⁷ Thus K₃. K₁,N₂,M,H,C,T₁: vīraṇ
⁷⁸ Thus N₂,C,T₁. K₃: vibhr̥tho
⁷⁹ N₂,C,T₁: vīraṇ
⁸⁰ K₁,K₃: yacśati; K₂: ya . . ; N₂: yachśati
⁸¹ K₃,N₂,T₁: sa vāmyamo; K₂: . . .
⁸² K₃,N₂: nurātram śalkair; M,T₁: 'nurātram śalkair; C: 'nurātram śalkair; K₂: . . .
lkair; K₁: nu . . . ; H: 'nu . . .
⁸³ K₁,H: . . . ; M: agni . . . ; C: agnim inddhe
⁸⁴ Consonant gemination resolved. K₂,K₃,N₂,T₁: indhe; C: inddhe
⁸⁵ Thus K₂,K₃,N₂,M. C,T₁: jāgriyādd haiva; K₁: . . . ; H: . . . dd hava
⁸⁶ K₁: . . . śas cāsyā syāj
⁸⁷ K₃,N₂: suṣupset*d; T₁: suṣupsetd
⁸⁸ K₃,N₂: vaśas cāsyasya syāj; T₁: vaśasvāsyasya syāj
⁸⁹ M,C: vāśas; H: yaśas
⁹⁰ K₁: . . nasya
⁹¹ T₁: upavyuṣe
⁹² K₁,K₂,K₃,N₂: raṇī; M: raṇi
⁹³ Thus K₁,K₃,H,C. K₂: n . . . ha siñca; N₂: niṣṭapantīha siñca; T₁: niṣṭapantīhāsiñca;
M: niṣṭavatīha siñca

⁹⁴*tapaso yaj janīṣyate*⁹⁵ *agnim aśvatthād adhi havyavāhaṃ*⁹⁶ *śamīgarbhāj jana-*
yan yo mayobhūr ity

1.1.2.E⁹⁷ *ayan te yonir* ⁹⁸*ṛtviya* ⁹⁹*ity* arañyor agniṃ samārohayate^{100 101}

1.1.3*

1.1.3.1 *ayan*¹ *te* ²*yonir ṛtviya* *ity* ³arañyor agniṃ samārohayate ⁴*yato jāto*=⁵
*ārohāthā no vardhayā*⁶ *rayim iti*

1.1.3.2 ⁷samvapanty⁸ etam agniṃ sate

1.1.3.3 ⁹tasyaiṣa jvāle mathyate¹⁰

1.1.3.4 *jāte*¹¹ 'sminn¹² ¹³anvāhāryapacanasyoddhatam etam agniṃ haranty

⁹⁴ Thus K₃,N₂,T₁,C. K₁,H,M: tapaso yaj janīṣyate a=mayobhūr ity; K₂: tapaso ya=jan-ayan yo mayobhūr ity

⁹⁵ C: janīṣyate /

⁹⁶ K₃: havyavāhanam

⁹⁷ M: ante; C: ayaṃ te

⁹⁸ K₃: yenir; N₂: yonir

⁹⁹ K₁: . . . ṇyor

¹⁰⁰ Thus T₁,C. M: samārohaya// // iti //[in the next line]; H: samārohaya” “ iti ”[in the next line]; K₁: samārohaya.e; T₁: samārohayate //

¹⁰¹ K₁,K₂,K₃,N₂ have the “end mark(s)”. K₃ gives the number “2(=nna)” between the marks. C puts “/2/” at the end of this section.

* Utilized mss are K₁,K₂,K₃,N₂,M,H,C,T₁,T₂. N₁ from 1.1.3.7 onwards.

¹ C: ayaṃ

² N₂: yonirṛṛṛtviya

³ K₁,H: arañyor a . . .

⁴ Thus K₂. K₃,N₂,T₁: yato jāto=(N₂,T₁:+) vardhayā rayim iti; K₁,M,H:; C omits *yato — iti*

⁵ N₂,T₁:+

⁶ K₂,K₃,N₂: varddhayā

⁷ K₁:; M: . . . ntatam agniṃ sate; H: . . . sate

⁸ N₂,C,T₁: samvapanty

⁹ K₁: . syaiṣa jvāle; M: tasyaiṣaṇ jvāle; H: tasyeṣaṇ jāle

¹⁰ K₂,K₃,N₂: matthyate

¹¹ K₃,N₂,T₁: jāte jāte ; K₁: jā .

¹² K₁,K₂,K₃,N₂: sminn

¹³ K₁: anvāhāryapacanasyo-; K₂: vāhāryapacanasyo-; K₃,N₂,T₁: anvāhārya(T₁: anvāhārya)pacanasyoddhatem agniṃ

1.1.3.5 avokṣya¹⁴ *mayi gr̥hṇāmy agre agnim*¹⁵ iti dvābhyām ātmann¹⁶ agniṃ gr̥hṇīte 'dhvaryū¹⁷ ¹⁸ *rāyas poṣāya suprajāstvāya suvīryāya*¹⁹ =²⁰ *avahāya parā gād*²¹ iti

1.1.3.6 *saṃ yā vaḥ*²² ²³ *priyās tanuva* iti sambhārān²⁴ ²⁵ *saṃyauti*²⁶ ²⁷ *saṃ priyā*²⁸ *hṛdayāni vaḥ ā=tanuvo mameti*

²⁹ 1.1.3.7 ³⁰ *sambhāreṣu*³¹ *hotīn vyācaṣṭa*³²

1.1.3.8 *ṛtaṃ*³³ *str̥ṇāmi puriṣam*³⁴ ³⁵ *pr̥thivyām* iti ³⁶ *gārhapatyasyoddhate tr̥tīyam*³⁷ *sambhārāṇān*³⁸ *nivapati*

¹⁴ K₁: mayi gr̥ṣahṇāmy

¹⁵ M: 'gnim

¹⁶ N₂, T₁: ātmān

¹⁷ K₁, K₂: ddhvaryū; K₃, N₂: ddhvaryu; T₁, M: 'dhvaryu

¹⁸ Thus K₂. K₃, N₂, T₁: rāyas poṣāya suprajāstvāya=(T₁:+) parāgād iti; K₁: . . s poṣāya=parāgād iti; H: rāsas poṣāya=parāgād iti; M: rāyas poṣāya=parāgām iti; C: rāyas poṣāya suprajāstvāya suvīryāya / mayi prajām mayi varco dadhāmy ariṣṭāḥ syāma tanuvā suvīrāḥ // yo no agniḥ pitaro hr̥tsv antar amartyo martyām āviveśa / tam ātman pari gr̥hṇīmahe vyaṃ mā so asmām avahāya parā gād iti

¹⁹ K₂: suvīryāya

²⁰ T₁:+

²¹ M: parāgām

²² N₂, C, T₁: vaḥ; M: va

²³ K₃: pri . . . iti

²⁴ K₁, N₂, M, H, C, T₁: sambhārān

²⁵ K₁: saṃ . . .

²⁶ K₂: sayauti; H: saṃbharate

²⁷ Thus K₃. N₂, T₁: saṃ priyā hṛdayāni+tanuvo mameti; K₂: saṃ priyā=tanuvo mameti; M: saṃpriyau=. . . ; H: . . . ; C: saṃ priyā hṛdayāni vaḥ / ātmā vo astu saṃpriyaḥ saṃpriyās tanuvo mama /

²⁸ N₂, M, C, T₁: saṃpriyā

²⁹ N₁ starts here.

³⁰ K₁, H, M, C: . . .

³¹ Thus construed. K₂, K₃: sambhārāneṣu; N₂, T₁: sambhārāneṣu; N₁: . bhārāneṣu

³² M, C: vyācaṣṭe; K₂: viyācacaṣṭa

³³ Thus K₂, K₃, N₁. K₁: . taṃ; M, H: . taṃ*; N₂: ṛta.; C, T₁: ṛtaṃ

³⁴ K₁, N₁, N₂, M, H, C, T₁: puriṣam

³⁵ K₁: pr̥thivyā . ti

³⁶ K₃: gārhapatyā . . . ān nivapati; N₂: gārhapatyā . . . yaḥ sambhārāṇān nivapati [So was originally in T₁ and later rewritten as is in the text.]

³⁷ T₁: tr̥tīye

³⁸ Thus K₂. K₁, N₁, N₂: sambhārāṇān; M, H, C: sambhārāṇām; T₁: sambhārān

1.1.3.9 ³⁹vācayaty ⁴⁰ṛte 'dhi satyam ādadhe satye 'dhy⁴¹ ⁴²agnim ādadha iti
 1.1.3.10 ⁴³prokṣyāgner janitram⁴⁴ asīti śakalam ādatte ⁴⁵vṛṣaṇau stha iti
 vṛṣāṇāv⁴⁶ urvaśy⁴⁷ asīty araṇim⁴⁸ ⁴⁹purūravā ity uttarāraṇim ⁵⁰ghṛtenākte
 ity anakti⁵¹ vṛṣaṇan⁵² ⁵³dadhāthām ity avadadhāti
⁵⁴1.1.3.11 ⁵⁵gāyatrañ⁵⁶ ⁵⁷chando⁵⁸ 'nu⁵⁹ prajāyasveti ⁶⁰chandobhir⁶¹ ātmānam
 abhi nivartayate⁶² traiṣṭubhañ⁶³ ⁶⁴chando 'nu⁶⁵ prajāyasva ⁶⁶jāgatañ chando
 'nu prajāyasveti

-
- ³⁹ N₁: vāca
⁴⁰ K₁,K₂,K₃,N₂: ṛte dhi; M,H: ṛteti
⁴¹ K₁,K₃: ddhy; K₂,N₂,M: dhy; H: dvy
⁴² K₂,K₃,N₂,T₁: agnim ādadhata iti
⁴³ K₁: prokṣyā.er jja . tram iti; N₁: . . . m asīti
⁴⁴ K₂,K₃: jjanitram
⁴⁵ K₃: vṛṣaṇau s . . . raṇim purūravā ity; N₂,T₁: vṛṣaṇau(T₁: vṛṣāṇau) stha . . . v
 urvaśyapūrvāraṇim purūravā ity
⁴⁶ M,C: vṛṣāṇāv
⁴⁷ K₁,K₂,N₁: urvvaśy
⁴⁸ K₁,N₁,N₂,M,H,C,T₁: araṇim
⁴⁹ K₁: pu . . . dadhāti; M: purūravā ity uttarā . . . dadhāti; H: pu . . . dhāti
⁵⁰ N₁: ghṛtanānakta ity; K₂: ghṛtenāktety
⁵¹ N₂: anakti
⁵² K₁,C,T₁: vṛṣaṇam; K₂: viṣaṇan
⁵³ N₁: dadhā
⁵⁴ T₂ as variants of T₁ first appears in this sūtra.
⁵⁵ N₁: . . . nivarttayate
⁵⁶ C: gāyatraṃ
⁵⁷ M omits chando 'nu prajāyasveti.
⁵⁸ N₂: chśando; H,T₁: cchando
⁵⁹ K₁,K₂,K₃,N₂: nu
⁶⁰ K₁: cha . obhir ātmānam abhi nivarttayate; K₂: chandobhir ātmānam abhi nivar-
 tayate; K₃: chandobhir ā . . . ñ chando nu prajāyasveti [end of this sūtra]; N₂:
 chandobhir ātm . . . [lacuna is blank space of about 10 syllables] tañ chśando nu
 prajāyasveti [end of this sūtra]
⁶¹ Not in C. H,T₁: cchandobhir
⁶² K₁,K₂,N₁: nivarttayate; M: nirvartayate; T₁: nirvarttayate
⁶³ C: traiṣṭubhaṃ
⁶⁴ K₁,K₂,N₁: chando nu; H,T₁: cchando 'nu; M: chandor anu
⁶⁵ N₁: prajāyasva jāgatacśando nu prajāyasveti; T₂: prajāyasva jāgatacchando nu prajā-
 yasveti; T₁: prajāyasveti (prajāyasava — 'nu is dropped.)
⁶⁶ Thus K₁,K₂. N₁: jāgatacśando nu; T₂: jāgatacchando nu; K₃: . . . ñ chando nu; M:
 jāgatañ chandor anu; H: jāgatañ cchando nu; C: jāgataṃ chando 'nu

- 1.1.3.12 daśahotāram araṇyor⁶⁷ vyācaṣṭe⁶⁸
 1.1.3.13 ⁶⁹manthantya⁷⁰ agnim
 1.1.3.14 ⁷¹āyur asīti ⁷²jātam abhimantrayate
 1.1.3.15 ⁷³jāte varan⁷⁴ dadāmīti ⁷⁵vācam visrjate
 1.1.3.16 ⁷⁶taṁ⁷⁷ bhūr bhuva iti tribhir akṣarair añjalāv⁷⁸ ādhatte
 1.1.3.17 ⁷⁹amīṣān tvā devānām⁸⁰ vratapate ⁸¹vratenādadhā iti ⁸²yaddevatyō
 bhavati
 1.1.3.18 ⁸³gāyatreṇa ⁸⁴chandaseti brāhmaṇas⁸⁵ traīṣṭubhena ⁸⁶chandaseti
 rājanyo jāgatenā ⁸⁷chandaseti vaiśyaḥ⁸⁸
 1.1.3.19 prajāpates tvā prāṇenābhiprāṇimīty enam abhiprāṇiti⁸⁹ ⁹⁰pūṣṇaḥ⁹¹

⁶⁷ K₁: araṇ . r; K₂: arajor

⁶⁸ K₂,K₃: vvyācaṣṭe; K₁: vvyā .ṣṭe

⁶⁹ N₁: manth . . .

⁷⁰ N₂,T₁: manthaty

⁷¹ N₁:

⁷² K₁,M,H: jātam abhim abhimantrayate

⁷³ N₁: . . . jate; K₂: jāte

⁷⁴ K₃: . ran; C,T₁: varaṁ

⁷⁵ Sandhi construed. K₃: vācam v . . . ; N₂: vācam vi . . . ; K₁: v . . . ; H: pa . . . ;
 M: vācam visrja . . ; C: vācam visrjate

⁷⁶ N₂: . . . va iti tribhir akṣarair; K₃: . . . kṣarair; K₂: . . . rair; K₁,H,M: ; C
 simply skips over the entire sūtra 16.

⁷⁷ N₁,T₁: taṁ

⁷⁸ K₂: añjalāv

⁷⁹ K₁,H: . . . ṣān tvā; M: . . . n tvā; C: bhṛgūnām tvā; T₁: amīṣān tvā

⁸⁰ K₁,N₁,N₂,M,H,C,T₁: devānām

⁸¹ K₁: vratenā . . iti

⁸² N₁: yaddeva

⁸³ K₃: gāyatreṇa . . seti brāhmaṇas; K₂: gāyatre . . . brāhmaṇas; N₁: . . . s(e)ti
 rājanyo

⁸⁴ M,H,T₁: cchandaseti

⁸⁵ T₁: brāhmaṇaṁ

⁸⁶ Thus K₁,K₂,K₃,N₂,C. M,H,T₁: cchandaseti

⁸⁷ Thus K₁,K₂,K₃,N₂,C. N₁: cśandaseti; M,H,T₁: cchandaseti

⁸⁸ K₂: vaiśya; N₂,T₁: vaiśya; K₁: vai . ḥ; M,H,C: vaiśyaḥ

⁸⁹ K₃,N₂: abhiprāṇiti

⁹⁰ N₁: . . . āyuse varccasa iti

⁹¹ Thus K₁,K₂,K₃. N₂,H,C,T₁: pūṣṇaḥ; M: pūṣṇa

⁹²poṣeṇa ⁹³mahyan ⁹⁴dirghāyutvāya śataśāradāya śataṃ śaradbhya⁹⁵ āyuse varccasa⁹⁶ iti

1.1.3.20 mayi⁹⁷ ⁹⁸dhāta śriyan ⁹⁹dhehīty asmai ¹⁰⁰dakṣiṇata āsīno 'dhvaryur¹⁰¹ uttarato hiraṇyaśalkam¹⁰² upāsyati¹⁰³

1.1.3.21 ¹⁰⁴vācayati śriyai mādhipatiṃ kuru diśām īśāno¹⁰⁵ maghavān indro mā¹⁰⁶ yaśasānaktu jahāmi sedim anirām amīvām¹⁰⁷ priyayā tanuvā¹⁰⁸ sambhavety

⁹² K₂: poṣeṇa=āyuse varccaseti; K₁: poṣe . . . ; M: poṣeṇa mahābhi . . . ; H: poṣe . . .

⁹³ Thus with K₃,N₂. K₃,N₂: mahyan dirghāyutvāya śataśāradāya śataṃ śarat*bhya āyuse varccasa iti; N₁: . . . āyuse varccasa iti; T₁: mahyam dirghāyutvāya=śataṃ śaradbhya āyuse varccasa iti; K₁,H: . . . ; M: mahābhi . . . ; C: mahyam . . .

⁹⁴ Thus K₃,N₂. M: mahābhi

⁹⁵ K₃,N₂: śarat*bhya

⁹⁶ K₂,K₃,N₁,N₂: varccasa

⁹⁷ K₁: . .

⁹⁸ K₁,K₂,K₃,N₁,N₂,M: dhāta śriyan; H: dhātaś śriyan; T₁: dhātaḥ śriyam; C: dhātaḥ śriyam Cf. Notes on the Critical Apparatus in Introduction

⁹⁹ N₁: dheh.ty; K₁,M: vehīty

¹⁰⁰ K₁: dakṣiṇa . . . ddhvaryur

¹⁰¹ K₁,K₂,K₃,N₁,N₂: ddhvaryur

¹⁰² K₁,N₁: hiraṇyaśat*kam

¹⁰³ N₁: upāsyā .

¹⁰⁴ N₁: . . . ndro

¹⁰⁵ K₁: īśā.o

¹⁰⁶ N₁: yaśasānaktu jahātimi; K₁: . śasānaktu jahāmi; N₂: yaśasānakū jahāmi; T₁: yaśasānatūjahātāmi; H: yaśasānaktam jahāmi; M,C: yaśasānakuṃ jahāmi

¹⁰⁷ K₂: amīvā; K₁,N₁,N₂,M,H,C,T₁: amīvām

¹⁰⁸ K₁,N₁,N₂,M,H,C,T₁: sambhavety

1.1.3.E¹⁰⁹ *ahan*¹¹⁰ *tvad asmīti sannam* ¹¹¹*upatiṣṭhate* ¹¹²

1.1.4 *

1.1.4.1 ¹*ahan*² *tvad asmīti sannam upatiṣṭhate mad asi tvam etan* ³*mamāsi yonis*⁴ *tava yonir asmi yathāyatham*⁵ *vaha havyāni devān putraḥ*⁶ *pitre lokakṛj*⁷ *jātaveda ity*

1.1.4.2 ⁸*āyaṃ gauḥ*⁹ ¹⁰*prśnir akramīd iti* ¹¹*tiṣṭbhis*¹² *sarparājñībhir*¹³ *upati-*

¹⁰⁹ The reading of 1.1.3.E and 1.1.4.1 is based upon K₂,K₃,N₂ and T₁. N₁: *ahan tvad asmīti sannam upatiṣṭha . . . s tava yonir asmi yathāyatham vaha havyāni devān putraḥ pitre lokakṛj jātaveda ity*; H: *a . . . veda ity*; K₁: *a . . . te sanan mā=* [lacuna upto the middle of 1.1.4.2]. M and C have a completely different reading: *asya jagata . . . pada ity*. [The copyist of M committed an error of skipping a line, when he tried to move from the line-end -a to the beginning of the next line in his copying the original Malayalam ms which is K₁: -a/ *sya jagata* (see 1.1.4.4 towards the middle.) This reading seems to have faithfully been copied by M_c (= the Devanārī original of C) and C.]

¹¹⁰ Thus K₂,K₃,N₁,N₂. T₁: *ahaṃ*

¹¹¹ N₁: *upatiṣṭha . . . s tava yonir asmi*

¹¹² K₂,K₃ and N₂ have the “end mark(s)”. K₃ gives the number “3(=nya)”. T₁: // Paṭala-break cannot be identified in K₁ recension mss because of lacuna.

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,H,C,T₁,T₂.

¹ K₁: . . . ; H: . . . veda ity; M: . . . pada ity

² Thus K₂,K₃,N₂: *ahan*; T₁: *ahaṃ*

³ K₂: *mamāsi=putraḥ pitre lokakṛj jātaveda ity*

⁴ K₃: *yonir*

⁵ Thus K₃. N₂,T₁: *-yatham*

⁶ Thus K₂,K₃,N₁. N₂,T₁: *putraḥ*

⁷ N₁: *lokakṛj*

⁸ K₂,K₃: *āyaṃ gauḥ prśnir*; N₁: *āyaṃ goḥ prśnir*; K₁: . . . *upatiṣṭhate*; M: *āyaṃ gauḥ prśnir*; H: (a) . . . *prśnir*; C,T₁: *āyaṃ gauḥ prśnir*

⁹ Thus K₂,K₃. N₁: *goḥ*; M,C,T₁: *gauḥ*

¹⁰ N₁: *prśni . . . var ity*

¹¹ H: *tiṣṭbhi . . . ābhir upatiṣṭhate*

¹² Thus K₂,K₃,N₂,T₁,M. C: *tiṣṭbhiḥ*

¹³ K₂,K₃,N₂: *sarpparājñībhir*

ṣṭhate¹⁴ 'sanān¹⁵ mātaram¹⁶ punaḥ¹⁷ pitarañ¹⁸ ca prayant¹⁹ suvaḥ²⁰ triṃśa=²¹
mahīṣas²² suvar ity

1.1.4.3 āhutiṣāhe gārhapatyē²³ caturgrhītena²⁴ daśahotur āhutiñ²⁵ juhoty

1.1.4.4 ²⁶abhi²⁷ ²⁸tvā śūra nonuma iti rathantareṇopatīṣṭhate ²⁹'dugdhā³⁰
iva³¹ dhenavaḥ³² ³³īśānam asya jagatas³⁴ suvardṛśam īśānam indra tasthuṣaḥ³⁵
³⁶īśānam indra tasthuṣo na tvāvām³⁷ anyo divyo na pārthivaḥ³⁸ ³⁹na jāto ⁴⁰na

¹⁴ Thus K₃,N₂,T₁. K₂: sanan mātaram puna=vyākhyān mahīṣas suvar ity; K₁,M,H: sanan mā=hiṣas suvar ity; C: 'sanān mātaram punaḥ .. TSI.5.3.b,c,d .. mahīṣaḥ suvar ity

¹⁵ K₁,K₂,K₃,N₂,M,H,T₁: sanan

¹⁶ Thus K₂,K₃. N₁,N₂,C,T₁; mātaram

¹⁷ Upadhmanīya (*h*) is not used here, probably because of pāda-ending.

¹⁸ Thus K₃,N₂,T₁.

¹⁹ K₃: prayan

²⁰ Thus K₃,N₂,T₁.

²¹ N₂,T₁:+

²² Thus K₂,K₃,N₂. K₁,M,H:=hiṣas; C,T₁: mahīṣaḥ

²³ K₂: gārhapatyai; K₃: gārhapatyē

²⁴ K₂,K₃,N₁,N₂: caturgrhītena; K₁: caturgrhīta.na; M,H,C: caturgrhītau

²⁵ Thus K₁,K₂,N₁,M. K₃: āhutiñ; N₂,T₁: āhuj; H,C: āhutiṃ

²⁶ N₁: abhi tvā ś . . . ṣo na tvāvām

²⁷ K₁: a .

²⁸ T₁: tvā+śūra

²⁹ C: 'dugdhā iva dhenavaḥ .. (SV.II.30,31) .. gavyantas tvā havāmaha itī-

³⁰ K₁,K₂,K₃,T₁,M,H: dugdhā; N₂: dugndhā

³¹ K₂: yiva

³² H: dhenava [Other mss have Visarjanīya probably because of pāda-ending.]

³³ Thus K₂,K₃,N₂,T₁. K₁: īśānam a . . . nyo divyo na pārthivaḥ; H: īśānam anyo divyo [Insertion mark is added after *īśānam*. No word, however, is given which is expected to be inserted]; M: īśānam adita ādityā . . . anyo divyo [Here again M's copyist carelessly jumped to the beginning of a wrong line -a / dita āditya and later came back to the right line after lacuna.] For C, see note 29 above.

³⁴ Thus K₂,K₃,N₂,T₁.

³⁵ K₂: tasthuṣa [Other mss have Visarjanīya because of pāda-ending.]

³⁶ Thus eight syllables are repeated in K₂,K₃,N₂,T₁.

³⁷ Thus all the mss. Cf. *tvāvām* (RS, SV Ūhagāṇa). See the quoted texts in Appendix of Mantras.

³⁸ K₂,K₃,N₁,N₂: pārthivaḥ(N₁: pārthivaḥ/) [Use of Visarjanīya because of pāda-ending.]

³⁹ K₁: na jāto . . . te na jāto na janiṣyate

⁴⁰ N₁: na janiṣya . . .

- janiṣyate*⁴¹ ⁴²*na jāto*⁴³ *na janiṣyate* 'śvāyanto⁴⁴ *maghavann indra vājinaḥ*⁴⁵
*gavyantas tvā havāmaha*⁴⁶ *iti-*
 1.1.4.5 ⁴⁷*idhmam*⁴⁸ *ādīpayanty*⁴⁹ *upayamanīr upakalpayanty*⁵⁰ *aśvam*⁵¹ *palpū-*
*litam*⁵² *ānayanty*⁵³
 1.1.4.6 *ādityam*⁵⁴ *udyantam*⁵⁵ *pratīkṣanta*⁵⁶ ⁵⁷*āhavanīyena-*
 1.1.4.7 ⁵⁸*udita āditya ojase balāya* ⁵⁹*tvodyaccha* *iti* ⁶⁰*tiṣṭbhir idhmam*⁶¹ *udya-*

⁴¹ H: janayīṣyate

⁴² Thus eight syllables are repeated in K₂,K₃,N₂,T₁. K₁ also seems to have the repetition when it reads: *na jāto . . . te na janiṣyate* [lacuna of three or four syllables].

⁴³ K₂: jātena; T₂: jāte

⁴⁴ K₁,K₂,K₃,N₂: śvāyanto; M: ścāyanto

⁴⁵ K₁: vājinaḥ; H: vājina [All the other mss have Visarjanīya because of pāda-ending.]

⁴⁶ H: havāmāna

⁴⁷ N₁: . . . yamanīr

⁴⁸ K₁,K₂,K₃,N₂: -iddhmam

⁴⁹ T₁: ādīpayanti /

⁵⁰ Thus K₃,C. N₁: upakatpayanty; T₁: upakalpayanti /; K₁: u . katpayanty; M,H: upaka tvayanty

⁵¹ Thus K₂,K₃. K₁,N₁,N₂,M,H,C,T₁: aśvam

⁵² Thus K₃,C. N₁,T₁: patpūlitam; K₁,M: patpūtim; H: patsūtim; K₂: pa . litam

⁵³ K₂: . . yanty; T₁: ānayanti /

⁵⁴ K₃: ā . ityam

⁵⁵ Thus K₂,K₃. K₁,N₁,N₂,M,H,C,T₁: udyantam

⁵⁶ K₃: pratīkṣantam; T₁: pratīkṣante / ; M,H,C: pratīkṣata

⁵⁷ K₂: āhavanīyodita āditya ojase balāya tvodyacśaiti-; K₃: āhavanīyeno.i.āditya aujase balāya tvodyacśa iti tiṣṭbhir iddhmam udyacśate; N₁: āhavanīyodita āditya ojase ba . . . ; K₁,H: āhavanīyeno . . . vṛṣaṇe=juṣamāna ehi; M: āhavanīyeno āśādi . . . ; C: āhavanīyēnodita aditya ojase balāya tvodyaccha iti tiṣṭbhir idhmam udyacchate [the underlined part seems to have been written later and inserted into the original draft.]

⁵⁸ K₁,H: -o . . . vṛṣaṇe; M: -o āśādi . . . vṛṣaṇe

⁵⁹ K₂,K₃: tvodyacśa iti; N₂: tvodyachśa iti

⁶⁰ N₁: . . . vaḥ pṛthivyāḥ paryy

⁶¹ K₂,K₃,N₂: iddhmam

cchate⁶² ⁶³vr̥ṣaṇe ⁶⁴śuṣmāyāyuse varcase⁶⁵ sapatnatūr⁶⁶ asi vr̥tratūḥ⁶⁷ ⁶⁸yas
te deveṣu mahimā suvargo⁶⁹, yas ta ātmā paśuṣu praviṣṭaḥ⁷⁰ ⁷¹puṣṭir yā te
manuṣyeṣu paprathe tayā no agne juṣamāṇa ehi ⁷²divaḥ pr̥thivyāḥ⁷³ pary⁷⁴
⁷⁵antarikṣād, vātāt⁷⁶ parjanyaḍ⁷⁷ adhy⁷⁸ oṣadhībhyaḥ ⁷⁹yatra yatra jātavedas⁸⁰
sambabhūvitha⁸¹ ⁸²tato no agne juṣamāṇa ehīti⁸³
1.1.4.8 ⁸⁴prācīm⁸⁵ anu pradiśam⁸⁶ prehi vidvān ity⁸⁷ aśvapathamāḥ⁸⁸ praya-

⁶² K₂,K₃: udyacśate; N₂: udyachśate

⁶³ K₁,M,H: vr̥ṣaṇe=juṣamāṇa ehi; C: vr̥ṣaṇe .. TBṛ I.2.1.21-22 .. juṣ[am]āṇa ehi // divaḥ
pr̥thivyāḥ pary antarikṣād vātād parjanyaḍ adhy oṣadhībhyaḥ / yatra yatra jātavedaḥ
sambabhūvitha tato no agne juṣamāṇa ehīti

⁶⁴ N₂: suṣmāyāyuse; T₁ first writes *suṣuṣmāyāyuse* and deletes *su*.

⁶⁵ K₂,K₃,N₂: varcase

⁶⁶ K₂: sanupatnatūr

⁶⁷ K₂: vr̥tratūḥ; N₂: vr̥tratūḥ

⁶⁸ Thus basically with K₂. K₃: yas .e . . imā suvarggo yas ta ātmā paśuṣu praviṣṭaḥ
puṣṭir yyā te manuṣyeṣu paprathe tayā no agne juṣamāṇa ehi divaḥ pr̥thivyāḥ paryy;
N₂,T₁: yas te deveṣu+divaḥ pr̥thivyāḥ pary

⁶⁹ K₂,K₃: suvarggo

⁷⁰ Visarjanīya is used instead of Upadhmānīya, probably because of pāda ending.

⁷¹ K₂,K₃: puṣṭir yyā

⁷² K₂,K₃: divaḥ pr̥thivyāḥ; K₁: divaḥ pr̥thivyā. ; N₁: . vaḥ pr̥thivyāḥ; N₂,H,C,T₁: divaḥ
pr̥thivyāḥ; M: divaḥ pr̥thivyām

⁷³ N₁: pr̥thivyāḥ; M: pr̥thivyām

⁷⁴ K₃,N₂: paryy; K₁: . ryy; K₂: ryy; M,H: pury

⁷⁵ K₃: . . . bhya oṣadhībhyaḥ; N₂,T₁: antarikṣā . . . parjanyaḍ

⁷⁶ C: vātād

⁷⁷ K₁,N₁: parjanyaḍ; K₂: parjjanmyād

⁷⁸ K₂,N₁,N₂: abhy; K₃: .bhy; K₁: ajy; H: addhya; M,T₁: abhya

⁷⁹ H has *yatra* only once.

⁸⁰ Thus K₁,K₂,K₃,N₁,N₂,T₁,M,H. C: jātavedaḥ

⁸¹ Thus K₂. K₁,K₃,N₁,N₂,M,H,C,T₁: sambabhūvitha

⁸² N₁: tato n . . .

⁸³ K₃: ehīti

⁸⁴ N₁: . . . r agne dvipade catuspada iti

⁸⁵ K₁: prā . m; K₂: pracīm

⁸⁶ Thus K₂,K₃. K₁: . diśam; N₂,M,H,C,T₁: pradiśam

⁸⁷ M has not *iti*.

⁸⁸ Thus K₁,K₂. M,H,C: aśvapathamāḥ; K₃: aśvaḥ prathamāḥ; N₂,T₁: aśvaḥ prathamāḥ

nty ⁸⁹ agner agne⁹⁰ puro agnir⁹¹ bhaveha⁹² ⁹³ viśvā=dvipade catuṣpada⁹⁴ iti
 1.1.4.9 ⁹⁵ viṣuvad āgacchanti⁹⁶ tat tiṣṭhann ⁹⁷ āha nivapānvāhāryapacanasya⁹⁸
 sambhārān⁹⁹ ity
 1.1.4.10 ṛtaṃ¹⁰⁰ ¹⁰¹ str̥ṇāmi¹⁰² purīṣaṃ¹⁰³ pr̥thivyām ity ¹⁰⁴ anvāhāryapacana-
 syoddhate 'rdhaṃ¹⁰⁵ sambhārāṇāṃ¹⁰⁶ nivapati

⁸⁹ K₃: agner a . . . iśvā=dvipade

⁹⁰ H: agneḥ

⁹¹ M: agni

⁹² C has a daṇḍa after *bhaveha*.

⁹³ Thus K₂(,K₃). K₃: iśvā=dvipade catuṣpada iti; N₂,T₁: biśvā āśā dī+catuṣpada(T₁: catuṣphada) iti; K₁: viśva . . . ; H: viśv(a) . . . ; M: viśvabhūmir bhūmnety; C: viśvā āśā didyāno vibhāhīti; [Owing to the mistake of M's copyist, M and C have here an entirely different construction from that of the other mss upto the beginning of the next sūtra. Switching to the next line from the line-end, M's copyist again copied the beginning of a wrong line. M reads upto the beginning of the next sūtra: *viśvabhūmir bhūmnety abhi . . . gacchanti*, while Caland tried to reconstruct the unintelligible passage as follows: *viśvā āśā didyāno vibhāhīti bhūmir bhūmnety abhigacchanti*]; for N₁, see n.84 above.

⁹⁴ T₁: catuṣphada

⁹⁵ K₁: . . . gacśanti; M: abhi . . . gacchanti; H: . . . gacchanti; C: bhūmir bhūmnety abhigacchanti; [For the wrong construction of M and C, see n.93 above.]

⁹⁶ K₂,K₃,N₁: āgacśanti; K₁: . gacśanti; N₂: āgachśanti; M,H: . gacchanti; T₁: abhigacchanti

⁹⁷ K₁: āha nivap . nvāhāryapacanasya sambhārān ity; M: āhavanivapānvāhāryapacanasya sambhārān ity; C: āhavanīyanvāhāryapacanasya sambhārān ity.

⁹⁸ K₁,K₂,K₃,N₁,N₂: -ānvāhāryapacanasya

⁹⁹ Thus K₂,K₃,C. K₁,N₁,N₂,M,H,T₁: sambhārān

¹⁰⁰ Thus K₁,K₂,K₃,N₁. N₂,T₁,C: ṛtaṃ; M,H: ṛtaṃ*

¹⁰¹ N₁: str̥ṇā . . . n nivapati

¹⁰² K₃: prast̥ṇāmi

¹⁰³ Thus K₂,K₃. K₁: purīṣaṃ; N₂,T₁,C: purīṣaṃ; H,M: puruṣaṃ

¹⁰⁴ K₁,K₂: anvāhāryapacanasyo-; K₃: a . . . rāṇān nivapati; N₂: a . . . bhārāṇān nivapati; T₁: a . . . sambhārāṇān nivapati

¹⁰⁵ K₁,K₂: rddhaṃ

¹⁰⁶ Thus K₂. K₁,N₁,T₁,M,H: sambhārāṇān; C: sambhārāṇāṃ; K₃: . . rāṇān; N₂: . bhārāṇān; T₂: sambhārān

1.1.4.11 vācayaty¹⁰⁷ ¹⁰⁸ṛte 'dhi¹⁰⁹ satyam ādadhe satye 'dhi¹¹⁰ ¹¹¹mātariśvā-
nam¹¹² vāyum¹¹³ agnim ādadha iti

1.1.4.12 ¹¹⁴nivapāgnim ity āha

1.1.4.E¹¹⁵ ¹¹⁶tam ¹¹⁷bhūmir bhūmnety abhimantrayate¹¹⁸

1.1.5 *

1.1.5.1 ¹tam bhūmir bhūmnety abhimantrayate ²dyaury³ ⁴vvariṇāntarikṣam
mahitvā upasthe te devy adite 'gnim⁵ annādam annādyāyādadhā iti

¹⁰⁷ K₁: vā . yaty

¹⁰⁸ K₁: ṛ . dhi satyam ādadhe satye dhi; M: ṛteti satye satyam ādadhe satyeti; H: ṛteti
satyam ādadhe satyeti; C: ṛte 'bhi satyam ādadhe satye 'dhi

¹⁰⁹ K₂,K₃,N₁,N₂: dhi

¹¹⁰ K₂,K₃,N₁,N₂: dhi

¹¹¹ T₁: mātariśvānam ādadha; T₂: mātariśvānam sūryam agnim ādadhe

¹¹² Thus K₂,K₃. N₁: mātariśvānam; K₁,N₂,M,H,C,T₁: mātariśvānam

¹¹³ K₃,N₂: vayum

¹¹⁴ K₂: vapāgnim ity āha; C: nivapaty agnim . . .

¹¹⁵ Probably *nivapaty agnim* is to be supplied before *tam*, otherwise what is referred to
tam would be obscure.

¹¹⁶ Thus construed. N₁: ta . . . ; K₃: tam bhūmir bhūmnety abhimantra . . . mantrayate;
N₂,T₁: tam bhūmir bhūmety abhimantra . . . mantrayate; K₂: tam bhūmi bhūmnaty
abhimantrayate; K₁,H: tam . . . ; M: tam tiṣṭhatu viśva-rūpa . . . ; C: . . .
[M's copyist again committed a mistake by skipping a line when he moved from the
line-end to the beginning of the next line.]

¹¹⁷ K₂: bhūmi bhūmnaty; N₂,T₁: bhūmir bhūmety

¹¹⁸ K₃,N₂,T₁: abhimantra . . . mantrayate [about 12 syllable lacuna in K₃]; K₂ has
the "end marks" here with the paṭala number "4(=skra)" and repeats afterwards *tam*
bhūmir bhūmnety abhimantrayate. K₃ must have the same paṭala-transition under its
lacuna portion. If we assume here the existence of paṭala-number "4" with K₃, its
sequence of paṭala-number goes straight; as the former number is "3" and the next
number is "5". The spaces of lacuna in N₁ and K₁ also support the idea that the
paṭala-transition has been covered by lacuna with both of these mss.

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,H,C,T₁,T₂.

¹ *tam* — *abhimantrayate* is found only with K₂. Its existence in the other Malayalam
mss, however, is inferred from the space of lacuna of these mss. Cf. n.118 of 1.1.4E.

² N₁: . r vvariṇāntarikṣam mahitvā=annādyāyādadhā iti; K₁,H,M: dyaury vvariṇā(M,H:
variṇā)=dyāyādadhā iti; C: . . . dadha iti

³ N₁: . r

⁴ K₂,K₃,N₁: vvariṇāntarikṣam

⁵ K₂,K₃,N₂: gnim

1.1.5.2 *mayi*⁶ ⁷*dhāta śriyan* ⁸*dhehīty* ⁹*evāsmāi dakṣiṇata*¹⁰ ¹¹*āsīno* ¹²*dhva-*
*ryur*¹³ *uttarato hiraṇyāśalkam upāsyati*

1.1.5.3 ¹⁴*vācayati* ¹⁵*śriyai* ¹⁶*mādhipatiṃ kuru diśām īśāno maghavān in-*
*dro mā*¹⁷ *yaśasānaktu jahāmi sedim* ¹⁸*anirām amīvām priyayā tanuvā samb-*
haveti-

1.1.5.4 ¹⁹*imā u mām* ²⁰*upatiṣṭhantu*²¹ ²²*rāya* *iti viśuvati*²³ *hiraṇyāśalkam*²⁴

⁶ K₁: ma .

⁷ K₁,K₂,N₁,M: dhāta śriyan; K₃,N₂: dhāta śriya; H: dhātāś śriyan; C,T₁: dhātaḥ śriyaṃ
Cf. Notes on the Critical Apparatus in Introduction.

⁸ T₁: dhehi ity

⁹ N₂,T₁: avo smai(T₁: 'smai) dakṣita āśīno

¹⁰ K₃,N₂,T₁: dakṣita

¹¹ N₁: āsī

¹² K₃: ddhva; N₂,T₁: ddhva(T₁: 'ddhva) . . . pāsyati

¹³ K₁,K₂: ddhvaryur

¹⁴ N₁: . . . y(ai) mādhipatiṃ

¹⁵ No mss give the mantra in its full form. Text is given with the parallel passage in the
last sūtra of this paṭala. T₁: śriyai mādhi-patiṃ kuru / diśām īśāno maghavān indro
mā yaśasānaktu jahāmi sedim anirām amīvām . . . ti-; N₁: . . . y(ai) mādhipatiṃ
kuru diśām īśāno maghavān indro yaśasānaktu jahāmi sedim anirām amīvām priya .
. . .; K₁,M: śriyai=bhavetī-; H: śriyai bhavatī-; C: śriyai mādhipatiṃ kuru ..(ut supra)
.. bhavetī-

¹⁶ K₂: mādhipatiḥ

¹⁷ Not in N₁.

¹⁸ Thus construed. K₃: anirām amīvā; K₂: ani; N₁: anirām amīvāṃ priya .
. . .; N₂,T₁: anirām amīvāṃ . . . ti-

¹⁹ K₃: . . . ām upatiṣṭhantu; K₂: . . . ntu; N₁: . . . śaṃkaṃ sannam upatiṣṭhate

²⁰ K₁: upatiṣṭha . . ya iti

²¹ M: upātiṣṭhantu

²² K₂: rāya iti . . . prajābhir iha . . . rūpam vasor

²³ H: viśuvati

²⁴ N₁: hiraṇyāśaṃkaṃ

sannam upatiṣṭhata²⁵ ābhiḥ²⁶ prajābhir iha samvaseya²⁷, ²⁸mayīdan²⁹ tiṣṭhatu
³⁰viśvarūpam³¹ vāsoḥ madhye³² ³³ḍiḍiḥ jātaveda iti³⁴
³⁵1.1.5.5 ³⁶kayā³⁷ naś citra ābhuvad iti viśuvad ati prayanti³⁸ ³⁹vāmadevye-
 notī sadāvṛdhas⁴⁰ sakḥā kayā⁴¹ ⁴²śaciṣṭhayā vṛtā, kaś tvā satyo ⁴³madānām⁴⁴
 māṃhiṣṭho matsad andhasaḥ dṛḍhā cid āruje⁴⁵ vasu, abhī ṣu naś⁴⁶ sakḥīnām
 avitā jaritṛṇām⁴⁷ śataṃ⁴⁸ bhavāsy ūtibhir iti
 1.1.5.6 prāñcam aśvam ākramayaty⁴⁹ uttarata⁵⁰ āhutyai ⁵¹dakṣiṇasyermasya

²⁵ N₁: upatiṣṭhate; T₁: upatiṣṭhate /

²⁶ Thus K₁, K₃, N₁. N₂, M, H, C, T₁: ābhiḥ

²⁷ Thus K₃. K₁, N₁, N₂, M, H, C, T₁: samvaseya

²⁸ From this word to the end of the sūtra 19, M and C have completely different passages from those of the others and show corruption. K₁: mayīda; H: mayīdam; M, C: mayīda mayīdām (M: mayīdāñ) jāgatena chandaseti vaiśyo mayi mayi dhātāḥ (M: dhātā) śriyaṃ dhehīty evāsmāi (C: asmai) vācayaty (M: yaty) [In M, the passage *mayīdāñ — evāsmāi* is inserted on the left column by the same hand.] Here again, M's copyist committed a mistake of skipping a line when moving to the beginning of the next line. Cf. 1.1.5.13 (towards the end) to the middle of 1.1.5.14.]

²⁹ Thus K₃, N₁, N₂. H: mayīdam; M: mayīda mayīdāñ; C: mayīda mayīdām

³⁰ Thus construed. K₃: viśvarūpa . . . ḍiḍiḥ

³¹ Thus construed. K₂: . . rūpam; K₃: viśvarūpa.; N₂, T₁: viśvarūpam

³² K₂, N₁, N₂: mmaddhye

³³ N₁: ḍiḍiḥ jā

³⁴ Thus with K₂. Not in K₃, N₂, T₁.

³⁵ M and C have not the sūtras 5–8. Cf. note 28 above.

³⁶ K₁: . . . citra ābhuvad iti; H: . . . iti; N₁: . . . śataṃ bhavāsy ūtibhir iti

³⁷ T₁: tayā

³⁸ K₁: praya .

³⁹ K₁, H: vāmadevye notī=sy ūtibhir iti

⁴⁰ Thus K₃, N₂, T₁. K₂: sadāvṛpas

⁴¹ T₁: tayā

⁴² Thus basically with K₂ (and K₃). N₂, T₁: śaciṣṭhayā+śataṃ bhavāsy ūtibhir iti

⁴³ K₃: madā . . hiṣṭho

⁴⁴ Thus construed. K₂: madānā

⁴⁵ K₃: āruce

⁴⁶ Thus K₂, K₃. Other mss: naḥ

⁴⁷ K₂: jaritṛṇām

⁴⁸ Thus K₃. K₂: śataṃ

⁴⁹ K₃: ākrāmayatty

⁵⁰ H: uttarato; K₁: uttattarata

⁵¹ K₁, K₂, K₃, N₁, N₂: dakṣiṇasyermasya; H: dakṣiṇasyermasya

padā

1.1.5.7 punaḥ⁵² ⁵³pratyāñcan⁵⁴ ⁵⁵tenaiva

1.1.5.8 ⁵⁶tam udañcam utsrjaty

1.1.5.9 ⁵⁷ṛtaṁ⁵⁸ strṇāmi puriṣam⁵⁹ prthivyām⁶⁰ ity āhutyām sambhārān⁶¹
nivapati

1.1.5.10 ⁶²vācayaty⁶³ ṛte 'dhi⁶⁴ satyam ādadhe⁶⁵ satye 'dhi⁶⁶ mātariśvānaṁ
sūryam⁶⁷ agnim ādadha iti samāpayati yajur

1.1.5.11 ⁶⁸upanivapaty upayamanīs⁶⁹

1.1.5.12 sādayaty⁷⁰ agnim⁷¹ bhūr⁷² bhuvas⁷³ suvar⁷⁴ iti sarvaiḥ⁷⁵ pañcabhir
āhavanīyam

1.1.5.13 amīṣān⁷⁶ tvā devānām⁷⁷ vratapate⁷⁸ vratenādadha iti yaddevatyō⁷⁹

⁵² Thus K₁,K₂,K₃,N₁. N₂,H,T₁: punaḥ

⁵³ N₁: pratyāñca . . . ; T₁: pratyāñcante / naiva

⁵⁴ N₁,M,C: pratyāñcam

⁵⁵ H: tenaivam udañcam

⁵⁶ K₁: tam u . . . srjaty; N₁:

⁵⁷ N₁: . . . tyām sambhārān nivapati

⁵⁸ Thus K₁,K₂,K₃. H: ṛtaṁ*; N₂: ṛta .; T₁: ata

⁵⁹ Thus K₂,K₃. K₁,N₂,H,T₁: puriṣam

⁶⁰ T₁: ityām

⁶¹ Thus K₂,K₃. K₁,N₂,H,T₁: sambhārān

⁶² K₁: vāca . . . dadha iti samāpayati; H: vācam . . . mātariśvānaṁ

⁶³ M: yaty

⁶⁴ K₂,K₃,N₁,N₂,M: dhi

⁶⁵ K₂,M: ādadha

⁶⁶ K₂,K₃,N₁,N₂: dhi

⁶⁷ K₃,N₁,N₂: sūryam; K₂: sūryam

⁶⁸ K₁: upani . . . ty upayamanīs; M,C: upa nivapayamanīs

⁶⁹ C: upayamanīḥ

⁷⁰ N₁: sādaya ity

⁷¹ Thus K₂,K₃. K₁,N₁,N₂,M,H,C,T₁: agnim

⁷² K₂: bhū

⁷³ C: bhuvaḥ

⁷⁴ T₁: savar

⁷⁵ K₁,K₂,K₃,N₁: sarvvaiḥ; N₂,M,H,C,T₁: sarvvaiḥ

⁷⁶ C: amīṣām

⁷⁷ Thus K₃. K₁,K₂,N₁,N₂,M,H,C,T₁: devānām

⁷⁸ K₂: vṛtapate

⁷⁹ K₂: yadevatyō; H: yaddevebhyo; K₁: yadde . .

bhavati *gāyatrena* ⁸⁰*chandaseti* brāhmaṇas⁸¹ *traīṣṭubhena* ⁸²*chandaseti* ⁸³*rā-*
janyo jāgatena ⁸⁴*chandaseti* vaiśyo
⁸⁵1.1.5.14 *mayi* ⁸⁶*dhāta śriyan dhehīty* ⁸⁷*evāsmāi dakṣiṇata* ⁸⁸*āsīno* ⁸⁹*'dhva-*
ryur ⁹⁰*uttarato* ⁹¹*hiraṇyaśalkam* ⁹²*upāsyati*
⁹³1.1.5.15 *vācayati* ⁹⁴*śriyai mādhipatiṃ kuru diśām īśāno maghavān indro mā*
⁹⁵*yaśasānaktu jahāmi sedim anirām amīvām* ⁹⁶*priyayā tanuvā* ⁹⁷*sambhaveti*
⁹⁸1.1.5.16 ⁹⁹*yad idan* ¹⁰⁰*diva* iti sanam¹⁰¹ *upatiṣṭhate* ¹⁰²*yad adaḥ prthi-*

⁸⁰ K₂: handaseti; M,H,T₁: cchandaseti

⁸¹ K₃,N₂: brāhmaṇaḥ

⁸² T₁: cchandaseti

⁸³ K₁: rājany . . . ty evāsmāi [middle of 14]; H: rājanyo . . . ; M: rājanye vaiśyo [instead of *rājanyo — vaiśyo*]

⁸⁴ K₂: handa.eti; N₂: chandaseneti; T₁,C: cchandaseti [T₁ originally had *cchandaseneti* and later revised it into *cchandaseti*.]

⁸⁵ The sūtras 14–16 are not found in M and C. Only *na iti* of the end portion of sūtra 16 is preserved. It so happened because M's copyist overlooked and skipped a full line of the original ms(=K₁ fol.12b l.8) by mistake.

⁸⁶ K₂,K₃,N₁,N₂: dhāta śriyan; K₁,H: dhātaś śriyan; T₁: dhātaḥ śriyam Cf.Notes on the Critical Apparatus in Introduction.

⁸⁷ K₂: avāsmāi

⁸⁸ K₃: . kṣiṇata

⁸⁹ K₁: āsī .

⁹⁰ K₁,K₂,K₃,N₁,N₂: ddhvaryyur

⁹¹ K₂: uttaratā

⁹² K₁,N₁: hiraṇyaśat*kam

⁹³ This sūtra is skipped in M and C. See note 85.

⁹⁴ K₁,H: śriyai=sambhaveti

⁹⁵ N₂: yayaśasā-

⁹⁶ Thus K₃. K₂,N₁,N₂,T₁: amīvām

⁹⁷ Thus K₂,K₃. K₁,N₁,N₂,H,T₁: sambhaveti

⁹⁸ Most part of this sūtra is skipped in M and C. See note 85.

⁹⁹ K₂: yadidan

¹⁰⁰ Thus K₁,K₂,K₃,N₁,N₂. H: idadan; T₁: idam

¹⁰¹ H: sanam

¹⁰² Thus K₁,K₂,K₃,N₁. N₂,H: yad adaḥ; T₁: dadaḥ; T₂: yaddadaḥ+

*vyās*¹⁰³ *104 samvidāne*¹⁰⁵ *payasī*¹⁰⁶ *sambabhūvatuh*¹⁰⁷, *tayoh*¹⁰⁸ *prṣṭhe nihito*¹⁰⁹
*jātavedāś*¹¹⁰ *śambhūh*¹¹¹ *prajābhyaś*¹¹² *tanuve syona*¹¹³ *ity*¹¹⁴
 1.1.5.17 ¹¹⁵ *ājyam* ¹¹⁶ *āharety* ¹¹⁷ *āha* *dvayam ājyam*¹¹⁸ *āharanti*¹¹⁹ *paryudak-*
*tañ*¹²⁰ *cājyasthālyā ca*¹²¹

1.2.1*

1.2.1.1 *samidhyamānaḥ*^{*1} *prathamō*² ³ *nu dharma*⁴ *iti triṣṭugbhis*⁵ *samidho*

¹⁰³ M,C: prthivyāḥ

¹⁰⁴ K₁: samvi . . payasī

¹⁰⁵ Thus K₃. K₁,K₂,N₁,N₂,H,T₁: samvidāne

¹⁰⁶ H: payasi

¹⁰⁷ K₁,N₁: sambabhūvatuh/; N₂,H,T₁: sambabhūvatuh; K₂: sambabhūvatu; K₃: samva-
bhūvatuh;

¹⁰⁸ Thus K₁,K₂,K₃,N₁. N₂,H,T₁: tayoh; T₂: tayoh+

¹⁰⁹ K₁: nihite; H: nihate

¹¹⁰ M,C: jātavedāḥ

¹¹¹ Thus K₂,K₃. K₁,N₁: śambhūh; N₂,H,T₁: śambhūh

¹¹² K₁,H: tanu . . .

¹¹³ K₂: syonam

¹¹⁴ Thus K₂,K₃,N₁,N₂. T₁: iti

¹¹⁵ H: . . . m ājyam āharanti; K₁: . . . ktañ cājyasthālyā ca. M and C begin with
na ity ājyam āharety āha. *na ity* must be the last part of the broken passage of the
 previous sūtra, which has somehow been preserved and left here in this form. Cf. note
 85 above.

¹¹⁶ M: āhāreti

¹¹⁷ K₃,N₂,T₁: ā dvayam; M,H,C: āha yad vayam

¹¹⁸ K₂,C has not *ājyam*.

¹¹⁹ C: āhara[n]ti

¹²⁰ Thus K₂,K₃,N₁,N₂. K₁: . . ktañ; T₁: paryudattaṃ; H: paryudattañ; M: paryadattañ;
 C first wrote *paryadattam*, and later corrected it into *paryudattam*.

¹²¹ K₁,K₃,N₁,N₂ have the “end mark(s)” here; K₂ and K₃ give the numer “5[=*jhra*]”
 between the marks. N₁ appears to give the number “5[=*jhra*] 4[=*ra*(?)]” between the
 marks. T₁: // ; M: // ‘iti’ ; H: // “iti” ; C: ca . . . /3/ and C has in the next line:
 // *iti prathamō ’nuvākaḥ* //.

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,H,C,T₁,T₂.

¹ K₁,K₂,K₃,N₁: samiddhyamānaḥ; N₂,M,H,C,T₁: samidhyamānaḥ

² K₂: prathame

³ M,C: ’nu dharma

⁴ K₁,K₂,K₃,N₁,N₂: dharmma

⁵ Thus K₁,K₂,K₃,N₁,M. N₂,T₁,H: triṣṭubhis; C: triṣṭugbhiḥ

'bhyādhātī⁶ ⁷paryudaktenābhyajyāhavanīye ⁸sam⁹ aktubhir ajoyate viśvavā-
raś¹⁰ śociškeśo ghṛtanirṇik¹¹ pāvakaś¹² suyajño agnir¹³ yajathāya¹⁴ devān svāhā,
yās te ¹⁵viśvās samidhas santy agne yāḥ¹⁶ pṛthivyām¹⁷ barhiṣi sūrye¹⁸ yās¹⁹
tās te gacchantv²⁰ āhutiṃ²¹ ghṛtasya devāyate yajamānāya²² śarma²³ svāhā,
²⁴sapta te agne samidhas²⁵ sapta jihvās²⁶ sapta ṛṣayas²⁷ sapta dhāma priyāṇi
sapta hotrās²⁸ saptadhā tvā yajanti sapta yonir āprṇasvā ghṛtena svāheti

⁶ K₁,K₂,K₃,N₁,N₂: bhyādhātī

⁷ K₁,K₃,N₁: paryudaktenā-; N₂,T₁,M,H,C: paryudattenā-; C first wrote *paryudattenā-* and later corrected it into *paryudaktenā-*. Cf. Cal 1923, p.156(=KS, p.291)

⁸ K₂,K₃ and N₂ give the mantra without abbreviation. N₁: sam aktubhir ajoyate viśvavā-
ra=devān svāhā yās te viśvā=śarmma svāhā sapta te agne=āprṇasvā ghṛtena svāheti;
K₁,M,H: sam aktubhi(M: iktubhi)=devān svāhā yās te viśvā(K₁: =devān svāhā . .
. svā)=śarma(K₁: śarmma) svāhā sapta te agne=ghṛtena svāheti; C: sam aktubhir
ajoyate viśva vāraḥ / śociškeśo ghṛtanirṇik pāvakaḥ suyajño agnir yajathāya devān
svāhā yās te viśvāḥ .. TS III.5.5.g .. śarma svāhā / sapta te agne ..TS I.5.3h ..
ghṛtena svāheti

⁹ T₁: sasam

¹⁰ Thus K₂,K₃,N₂. C,T₁: viśvavāraḥ

¹¹ K₂,K₃: ghṛtanirṇik

¹² Thus K₂,K₃,N₂,T₁. C: pāvakaḥ

¹³ K₂: agni

¹⁴ K₂,K₃,N₂: yajathāya

¹⁵ Thus K₂,K₃,N₂,T₁. Other mss have abbreviation. See note 8.

¹⁶ Thus K₂,K₃. N₂,T₁: yāḥ

¹⁷ Thus K₂,K₃. N₂,T₁: pṛthivyām

¹⁸ K₂,K₃,N₂: sūrye

¹⁹ Thus K₂,K₃,N₂. T₁: yās

²⁰ K₂,K₃: gacśantv; N₂: gachśantv

²¹ K₂: āhutiṃ

²² K₃: ya

²³ K₂,K₃,N₂: śarmma

²⁴ N₁,N₂,T₁: sapta te agne=(N₂,T₁:+) āprṇasvā ghṛtena svāheti; K₁,M,H: sapta te agne
=ghṛtena(M: kṛtena) svāheti

²⁵ Thus K₂,K₃.

²⁶ Thus corrected. K₃: jihvās; K₂: jihvā

²⁷ Thus K₂,K₃.

²⁸ Thus K₂,K₃.

1.2.1.2 caturgr̥hītena²⁹ ³⁰saptahotāram āhavanīye³¹ juhōti

1.2.1.3 ³²tvām idd hi ³³havāmaha iti ³⁴br̥hatopatiṣṭhate sātā vājasya³⁵ ³⁶kāra-
vaḥ tvām³⁷ vṛtreṣv indra satpatin³⁸ naras ³⁹tvām ⁴⁰kāṣṭhāsv arvataḥ⁴¹ ⁴²tvām
kāṣṭhāsv arvatas⁴³, ⁴⁴sa tvān⁴⁵ naś ⁴⁶citra ⁴⁷vajrahasta dhr̥ṣṇuyā maha⁴⁸ sta-
vāno⁴⁹ adrivaḥ⁵⁰ maha⁵¹ stavāno adrivo gām aśvaḥ⁵² rathyam⁵³ indra ⁵⁴saṃ-
kīra satrā vājīn ⁵⁵na jigyūṣa iti

²⁹ K₂,K₃: caturgr̥hītena; K₁: caturgr̥hetana; N₁: caturgr̥tena

³⁰ N₁: saptahotur āhutiṇ juhōti; T₂: saptahotur āhutiṃ juhōti; K₁: saptaho . . . ; H: saptahotu . . .

³¹ K₂: āhavyai

³² K₁,H: . . .

³³ M: havā iva iti; H: ha iva iti; K₁: . . .

³⁴ N₁: br̥hopatiṣṭhate; K₁: . . . tiṣṭhate

³⁵ M: vājyasya; K₁: vā . .

³⁶ N₁: kāravaḥ/ tvām; K₁: . āravaḥ/ tvām; H: kāravata tvām; M: kāravatvāt; C: kāravaḥ / tvām; H: kārvat tvām

³⁷ Thus K₃. K₁,K₂,N₁,N₂,M,H,C,T₁: tvām

³⁸ Thus K₁,N₁,N₂,M,H,T₁. K₃: sa . tin; K₂: saptatin; C: satpatim

³⁹ M: tvā koṣṭhasv

⁴⁰ K₂: kāṣṭhās svarvvataḥ/

⁴¹ N₁: avvataḥ/; K₁: arvvataḥ/; N₂,T₁,H,M: arvatas; K₃: arvvata; C: arvataḥ //

⁴² N₂,T₁,M,C have no repetition of the phrase *tvām kāṣṭhāsv arvataḥ*.

⁴³ K₁,K₂,K₃,N₁: arvvatas; H,M: arvatas

⁴⁴ C: sa tvām naś citra .. SV II.160 .. jigyūṣa iti

⁴⁵ C: tvām

⁴⁶ C: citra .. SV II.160 .. jigyūṣa iti.

⁴⁷ C has not words from *vajrahasta* to *na* (before *jigyūṣa*).

⁴⁸ K₃,N₂: magha (For reading of *maha* for *mahas*, Cf. Notes on the Critical Apparatus in Introduction.)

⁴⁹ N₁: stavānanā

⁵⁰ K₁,K₂,N₁: adrivaḥ/; K₂: adrivar

⁵¹ K₁: . . (For reading of *maha* for *mahas*, Cf. Notes on the Critical Apparatus in Introduction.)

⁵² K₂: aśvaḥ

⁵³ K₂,K₃,N₂: ratthyam; N₁: rapyam

⁵⁴ N₁: saṃkisetṛā vājīn

⁵⁵ K₃: na . . ṣa iti

1.2.1.4 *tvām agne* ⁵⁶*samidhānam*⁵⁷ ⁵⁸*yaviṣṭhety* *apareṇa* ⁵⁹*gārhapatyam*⁶⁰ *parītya jagatībhis*⁶¹ *samidho* *’bhyādhāti*⁶² ⁶³*paryudaktenaivābhyajyānvā-* *hāryapacane* ⁶⁴*devā dūtañ*⁶⁵ *cakṛire* ⁶⁶*havyavāham*⁶⁷ *urujrayasaṃ ghṛtayanīm* *āhutaṃ*⁶⁸ *tveṣaṃ*⁶⁹ *cakṣur dadhire*⁷⁰ *codayanvatī*⁷¹ *svāhā*⁷², *tvām agne pradiva* *āhutaṃ*⁷³ ⁷⁴*ghṛtaḥ sumnāyavas*⁷⁵ *suśamidhā samīdhire sa vāvṛdhāna*⁷⁶ *oṣa-* *dhūbhir ukṣita urujrayāṃsi*⁷⁷ *pārthivā*⁷⁸ *vitiṣṭhase*⁷⁹ *svāhā*, ⁸⁰*ghṛtapratīko ghṛta-*

⁵⁶ H: . . . parītya; K₁: . . . dho bhyādhāti

⁵⁷ K₂: samidhānam

⁵⁸ K₂: yaviṣṭhety

⁵⁹ K₂: garhaparityāparitya

⁶⁰ K₃: gārhapatyam; N₂: gārhapatyam; N₁,M,C,T₁: gārhapatyam

⁶¹ C: jagatībhiḥ

⁶² K₂,K₃,N₂: bhyādhāti

⁶³ Thus K₂,K₃,N₁,C [C originally wrote *paryudattenā-* and later changed it into *paryudaktenā-*]. N₁: paryudaktenaivābhyajyānvāhāryapacane; K₂,K₃: paryudaktenaivābhyajyānvāhāryapacane; K₁: paryudakte . vābhyajyānvāhāryapacane; N₂: paryudaktenaivābhyajyānvāhāryapacane; T₁,M: paryudaktenaivābhyajyānvāhāryapacane; H: paryudaktenaivābhyajyānvāhāryapacane

⁶⁴ Thus K₂,K₃,N₂,T₁. N₁: devā dūtañ cakṛire=codayanvatī svāhā; K₁,M: devā dū=yanvatī svāhā; H: devā dṛ=yanvatī svāhā; C: devā dūtaṃ cakṛire havyavāham / urujrayasaṃ ghṛtayanīm āhutaṃ tveṣaṃ cakṣur dadhire codayanvatī svāhā

⁶⁵ Thus K₂,K₃,N₁,N₂,T₁. C: dūtaṃ

⁶⁶ K₃: havyav . . rujrayasaṃ

⁶⁷ Thus K₂. N₂,T₁: havyavāham

⁶⁸ Thus K₂,K₃,N₂. C: āhutaṃ

⁶⁹ Thus K₂,K₃,N₂,T₁. C: tveṣaṃ

⁷⁰ K₂,K₃,N₂: dadhire

⁷¹ K₂: codayanvatī; N₂,T₁: codayinvatī

⁷² M: svāhā

⁷³ N₁: āhutaṃ

⁷⁴ Thus K₂,K₃,T₁. N₁: ghṛtaḥ sumnāyavaḥ=vitiṣṭhase svāhā; K₁,M,H: ghṛtaḥ(K₁: ghṛttaitas; M: ghṛttaitat) su=ṣṭhase(H,M: ṣuse) svāhā; C: ghṛtena . . . pārthivā vitiṣṭhase svāhā

⁷⁵ Thus K₂,K₃,N₁,N₂,T₁. N₁: sumnāyavaḥ

⁷⁶ T₁: vāvṛdhāna

⁷⁷ K₃: urujrayā . . ; K₂: u . . āṃsi

⁷⁸ K₂,K₃,N₂: pārthivā

⁷⁹ N₂,T₁: tiṣṭhase

⁸⁰ Thus K₂,K₃,N₂,T₁. N₁: ghṛtapratīko ghṛtayanir agni=ghṛtaṃ piban yajasi deva devān svāheti; K₁,M,H: ghṛtapratīko ghṛtayani(M: ghṛtayaniḥ; H: ghṛtayanir odhi)=ghṛtaṃ piban yajasi deva devān svāheti; C: ghṛtapratīko ghṛtayaniḥ . . . ghṛtaṃ piban yajasi

*yonir agnir*⁸¹ *ghṛtaś*⁸² *samiddho ghṛtam asyānnaṃ ghṛtapruṣaś*⁸³ *tvā sarito vahanti*⁸⁴ *ghṛtam*⁸⁵ *piban yajasi*⁸⁶ *deva devān svāheti*
1.2.1.5 ⁸⁷caturgṛhītena⁸⁸ ṣaḍdhotāram⁸⁹ ⁹⁰anvāhāryapacane⁹¹ juhoty⁹²
1.2.1.6 ⁹³aśvan⁹⁴ na tvā vāravantam iti ⁹⁵vāravantiyonopatiṣṭhate ⁹⁶vandadh-
yā⁹⁷ agnin⁹⁸ namobhiḥ⁹⁹ ¹⁰⁰sambrājantam adhvarāṇām¹⁰¹, ¹⁰²sa ghā naś¹⁰³ sūnuś¹⁰⁴
śavasā¹⁰⁵ prthupragāmā suśevaḥ¹⁰⁶ mīdhvām¹⁰⁷ asmākam¹⁰⁸ babhūyāt, sa no

deva devān svāheti

- ⁸¹ K₂: agni
⁸² Thus K₂, N₂, T₁. K₃: ghghṛtaś
⁸³ K₃: ghṛtapruṣaś
⁸⁴ K₂:
⁸⁵ Thus K₃. K₂, N₁, N₂, M, H, C: ghṛtam
⁸⁶ C: yajasi [cf. TB: suyaḥ] .
⁸⁷ K₂: . . . otāram
⁸⁸ K₃, N₁, N₂: caturgṛhītena
⁸⁹ K₁, N₂: ṣaḍdhotāram
⁹⁰ K₁: anvāhā; H: anvāhārya
⁹¹ K₂, K₃, N₁, N₂: anvāhāryapacane
⁹² T₁: juhoti/
⁹³ K₂: aśvan naṃ vāravantam iti vāravantantenopatiṣṭhate; K₁: . . . patiṣṭhate; M: . .
. vāravanti . . nopatiṣṭhate; H: . . . opatiṣṭhate
⁹⁴ Thus K₂, K₃, N₁, N₂, T₁. C: aśvam
⁹⁵ N₂: vāravantiyonopatiṣṭhate
⁹⁶ K₂: . . . agnin namobhiḥ
⁹⁷ K₁, K₃, N₁, N₂: vandaddhyā; C: vavandhyā
⁹⁸ C, T₁: agniṃ
⁹⁹ Visarjanīya is preferred because of pāda-ending. K₁, N₁, H: namobhis; M: namobhi
¹⁰⁰ K₁: sarbhrājantam; M, H, C: sabhrājantam
¹⁰¹ N₁: addhvarāṇāḥ; K₁: a . . ṇām; K₂, K₃, N₂: addhvarāṇām; C: adhvarāṇām //
¹⁰² C: sa khā
¹⁰³ K₂: naś; C: naḥ
¹⁰⁴ Thus K₁, K₃, N₁, M, H. N₂, T₁: sunuś; C: sūnuḥ; Not in K₂.
¹⁰⁵ T₁: śaśasā
¹⁰⁶ Visarjanīya is preferred because of pāda-ending. K₁, N₁: suśevaḥ/; K₂, H: suśevā; M, C:
suśeva
¹⁰⁷ K₃, N₂, T₁: mīdhvām; K₂: mīdhvān; M: mīdvām; H: mīmvaṃ
¹⁰⁸ Thus K₂, K₃, C. K₁, N₁, N₂, M, H, T₁: asmākam

¹⁰⁹ *dūrāc cāsāc ca ni martyād*¹¹⁰ *aghāyoh*¹¹¹ *pāhi*¹¹² *sadam id viśvāyur* iti
 1.2.1.7 *pañcahotāram amātye*¹¹³ *juhoti caturhotāram*¹¹⁴ ¹¹⁵*sabhāyām*
 1.2.1.8 *āgatyābhi pra vas*¹¹⁶ *surādhasa*¹¹⁷ iti *sarvān*¹¹⁸ ¹¹⁹*śyaitenopatiṣṭhata*
*indram arca*¹²⁰ *yathā vide yo jaritr̥bhyo maghavā purovasus*¹²¹ *sahasreṇeva*
*śikṣati*¹²² ¹²³*sahasreṇeva śikṣati śatānīkeva prajigāti dhr̥ṣṇuyā*¹²⁴ *hanti*¹²⁵ *vṛtrā-*
*ṇi dāsūṣe*¹²⁶ *hanti*¹²⁷ *vṛtrāṇi dāsūṣe girer iva*¹²⁸ *pra rasā asya pinvire*¹²⁹ *da-*
trāṇi purubhojasa iti
 1.2.1.9 ¹³⁰*saśirṣṇaḥ*¹³¹ *karoti*

¹⁰⁹ K₂: dūrāc cāsānāc ca stīṣṇatasāc ca; M: dūrācīsāc ca; H: dūrārcāsācya

¹¹⁰ K₁, K₂, K₃, N₂: marttyād

¹¹¹ K₂, N₁: aghāyoh/ Visarjanīya is preferred because of pāda-ending.

¹¹² N₁: sadam itid viśvāyur; K₂: sadm id viśvāyur; T₁: sadad viśvāyur; M: samid viśvāyur; H: sadami ādvasvāyur [writing error is involved at -i ādva-.]

¹¹³ K₂: amātye

¹¹⁴ K₂: caturhoteram

¹¹⁵ K₁, M, H: sabhāyā . . . ndram arca(K₁: arcca); C tried to fill up lacuna as follows: *sabhāyā(m juhoty abhi pra vaḥ surādhasam iti śyaitenopatiṣṭhatī)ndram*

¹¹⁶ Thus K₂, K₃, N₁, N₂, T₁. C: vaḥ

¹¹⁷ Thus K₂, N₁, T₂. K₃, N₂, T₁: surādha; C: surādhasam

¹¹⁸ Not in C [cf. note 115 above]. K₂, K₃, N₁: sarvvān; N₂: sarvān; T₁: sarvāmś

¹¹⁹ N₁: -chyaitenopatiṣṭhate; N₂: chśyaitenopatiṣṭhata; T₁: ścaitenopatiṣṭhate/; C: śyaitenopatiṣṭhatī- [In C, this is a part of parenthesized passage.]

¹²⁰ K₁, K₂, K₃, N₁, N₂: arcca

¹²¹ K₁: purovasuḥ/; M, C: purovasuḥ

¹²² T₁: śikṣati /; C: śikṣati //

¹²³ K₃: sahasreṇepa; N₁ and the mss of K₁ recension have not the repetition of *sahasreṇeva śikṣati*.

¹²⁴ K₂: dhr̥ṣṇu; M: dhiṣṇuyā; C: dhivaṇuyā

¹²⁵ H: hantri

¹²⁶ N₂ and T₁ have not the repetition of *hanti vṛtrāṇi dāsūṣe*.

¹²⁷ H: 'hantri

¹²⁸ K₃: praraso; N₂, T₁: praratasā

¹²⁹ Thus K₂, N₁, H. (K₃), N₂, T₁: pinyure [K₃ first wrote *pinyure* and overwrote it into *pinvire*.]; M, C: cinvire

¹³⁰ K₁, M: saśirṣṇaḥ ka; H: saśirṣṇaḥ; C: saśirṣṇaḥ ka; T₁: saśirṣṇaḥ karoti / gharmaś śira iti gārhapatyam upatiṣṭhate // gharmaś śira iti gārhapatyam upatiṣṭhate [T₁ indicates the paṭala-break.]

¹³¹ N₁: saśirṣṇaḥ; H, C: saśirṣṇaḥ

1.2.1.E. *gharmaś*¹³² *śira* iti gārhapatyam¹³³ upatiṣṭhate¹³⁴

1.2.2*

1.2.2.1 ¹*gharmaś*² *śira* iti gārhapatyam³ upatiṣṭhate ⁴*tad ayam agnis*⁵ *sam-*
*priyaḥ*⁶ *paśubhir*⁷ ⁸*bhuvac chardis tokāya tanayāya*⁹ ¹⁰*yaccheti, vātaḥ*¹¹ *prāṇa*
*ity anvāhāryapacanan*¹² ¹³*tad ayam agnis*¹⁴ *sampriyaḥ*¹⁵ *paśubhir*¹⁶ ¹⁷*bhuvac*
*svaditan*¹⁸ *tokāya tanayāya pitum*¹⁹ *pacety, arkaś*²⁰ *cakṣur ity āhavanīyan*²¹

¹³² K₂,K₃,N₁,N₂: gharmaś; T₁: gharmas

¹³³ K₃: gārhapatyam

¹³⁴ K₂: utiṣṭhate The passage containing paṭala transition is in lacuna with the mss of K₁ recension. K₂,K₃,N₁,T₁ show the paṭala-break here. K₂,K₃,N₁ and N₂ have the “end mark(s)”; further K₂ and K₃ give the number “6(=hā)” between the marks. T₁: // .

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,H,C,T₁,T₂.

¹ K₁,M,H: . . . gārhapatyam(K₁: . rhapatyam) upatiṣṭhate

² K₂,K₃,N₁,N₂: gharmaś; T₁: gharmas

³ K₃: gārhapatyam

⁴ K₁,M,H,C: tad ayam a=(C:+) yacseti(M,H,C: yaccheti)

⁵ Thus K₂,K₃,N₂,T₁.

⁶ Thus K₂,K₃. N₁,N₂,T₁: sampriyaḥ

⁷ K₃: śubhir

⁸ K₂,K₃,N₁,N₂: bhuvac* charddis

⁹ K₂: tanayā

¹⁰ K₁,K₂,K₃,N₁: yacseti; N₂: yachseti

¹¹ Thus K₁,K₃,N₁. K₂: vataḥ; N₂,H,T₁: vātaḥ; M,C: vātāt

¹² K₁,K₂,K₃,N₂: anvāhāryapacanan; M,H: anvāhāryapacanan; C: anvāhāryapacanaḥ; N₁: anvāhāryapacanan

¹³ K₁,M,H,C: tad aya=(C:+) pacety

¹⁴ Thus K₂,K₃,N₁,N₂,T₁.

¹⁵ Thus K₂,K₃. N₁: sampriyaḥ; N₂,T₁: sampriyaḥ

¹⁶ K₃: paśubhi

¹⁷ K₂: bhuvac ity arkaś cakṣur ity [omitted is: *svaditan tokāya tanayāya pitum pacety*.]

¹⁸ N₁: svaditan; K₃: svaditanten; N₂,T₁: svaditaḥ

¹⁹ Thus K₃. N₁,N₂,T₁: pitum

²⁰ K₁,K₃,N₂: arkkaś

²¹ Thus K₁,K₂,K₃,N₁,N₂,M,H. T₁,C: āhavanīyam

²² *tad asau sūryas²³ tad ayam agnis²⁴ sampriyaḥ²⁵ paśubhir bhuvad²⁶ iti*
 1.2.2.2 *yat te śukra śukram²⁷ varca²⁸ ity āhavanīyam²⁹ eva³⁰ śukrā tanūs³¹*
śukrañ³² jyotir ajasrañ³³ ³⁴tena me dīdihi tena tvādadhe³⁵ 'gnināgne brah-
manānaśe vyānaśe sarvam³⁶ āyur vyānaśa³⁷ iti
 1.2.2.3 ³⁸*virājo 'bhyādadhāti³⁹ paryudaktenaivābhyajya⁴⁰ ye te agne⁴¹ śive*
tanuvāv iti dve gārhapatyē⁴² virāt ca svarāt ca⁴³ te mā viśatān⁴⁴ te mā⁴⁵ jin-
vatān tābhyān tvādadhe⁴⁶ svāheti

²² Thus K₂,K₃,N₁,N₂,T₁,C. K₁,M,H: tad asau=bhir bhuvad iti

²³ K₂,K₃,N₁,N₂: sūryyas

²⁴ Thus K₂,K₃,N₁,N₂,T₁. C: agniḥ

²⁵ Thus K₂,K₃. N₁: sampriyaḥ; N₂,T₁,C: sampriyaḥ

²⁶ N₂: bhuvat*

²⁷ Thus K₃; Other mss: śukram

²⁸ K₁,K₃,N₁,N₂: varcca; K₂: vacca

²⁹ K₂: āhavanīyam

³⁰ K₂ and K₃ give the complete mantra without abbreviation. K₁,H,M: śukrā(H: śukrāḥ)=yur vvyānaśa(H,M: vyānaśa) iti; C: śukrā+yur vyāna iti

³¹ Thus K₃,N₂. N₁: tanūḥ/; K₂,T₁: tanuś

³² Thus K₂,K₃,N₁. N₂,T₁: śukram

³³ Thus K₂,K₃. N₁: ajasraḥ/; N₂,T₁: ajasram

³⁴ N₁,T₂: tena me=sarvvam āyur vyānaśa iti; N₂,T₁: tena me+r vyānaśa iti

³⁵ K₃: gnināgne

³⁶ K₂,K₃: sarvvam

³⁷ K₂: vvyānaśe; K₃: vvyānaśa

³⁸ K₃,N₁,N₂: virājo bhyādadhāti; K₂: virājebhyo dadhāti; K₁: virojo bhyādadhāti [*virojyo* is corrected into *virojo*]; M: virojyābhyādadhāti; H: virājyo bhyādadhāti; C: virājābhyādadhāti

³⁹ K₁: paryudaktenaivā . . ; K₂: payyudaktenaivā-; K₃: paryyudaktenaivā-; N₁: payyudattenaivō bhyajya; T₁: paryudattenaivābhyajya; N₂: paryyudaktenaivā-; M,H,C: paryudattenaivā . .

⁴⁰ K₁: . . . svāheti; M,H,C: . . . n(C: . . . m) tvādadhe(H: tvādadhe) svāheti

⁴¹ N₁: agni

⁴² K₃: gārhapatyē

⁴³ K₃: cca

⁴⁴ Thus K₂,K₃,N₁,N₂. T₁: viśatām

⁴⁵ Thus K₃,N₁,N₂. K₂: jinvatābhyān; T₁: jinvatām tābhyām

⁴⁶ H: tvān dadhe

- 1.2.2.4 *ye te agne śive tanuvāv* iti ⁴⁷dve ⁴⁸anvāhāryapacane⁴⁹ *saṃrāṭ*⁵⁰ *cā-
bhibhūś ca te mā viśatān*⁵¹ *te*⁵² *mā jinvatān*⁵³ *tābhyān*⁵⁴ *tvādadhe svāheti*
1.2.2.5⁵⁵ *ye te agne*⁵⁶ *śive tanuvāv* iti dve⁵⁷ āhavanīye *vibhūś ca paribhūś ca
te mā viśatān*⁵⁸ *te*⁵⁹ *mā* ⁶⁰*jinvatān tābhyān tvādadhe svāheti*
1.2.2.6 ⁶¹*ye*⁶² *te agne* ⁶³*śive tanuvāv* iti dve āhavanīya⁶⁴ eva ⁶⁵*prabhvī ca
prabhūtiś ca te mā viśatān*⁶⁶ *te mā* ⁶⁷*jinvatān tābhyān tvādadhe* ⁶⁸*svāheti*
1.2.2.7 ⁶⁹pavamānatanūr abhyādadhāti ⁷⁰paryudaktenaivābhyajya ⁷¹*yā*⁷² *te*

⁴⁷ N₁: dvo nvāhāryapacane

⁴⁸ K₁: anvā . . . ; H: anvāhārya . . . dha svāheti; M: anvāhāryapacane saṃrāṭ cā=n tvādadhe svāheti [abbreviation towards the end of 5]; C: anvāhāryapacane saṃrāṭ ca+tābhyām tvādadhe svāheti

⁴⁹ K₂,K₃,N₂: anvāhāryapacane

⁵⁰ Thus K₂,K₃,N₁,N₂. M,C: saṃrāṭ

⁵¹ Thus K₂,K₃,N₁,N₂. T₁: viśatām

⁵² Not in T₁

⁵³ Thus K₂,K₃,N₁,N₂. T₁: jinvatām

⁵⁴ Thus K₂,K₃,N₁,N₂: tābhyān; C,T₁: tābhyām

⁵⁵ This sūtra is abbreviated in the K₁ recension mss.

⁵⁶ Not in T₁.

⁵⁷ Not in K₂.

⁵⁸ Thus K₂,K₃,N₁,N₂. T₁: viśatām

⁵⁹ Not in T₁.

⁶⁰ Thus K₂,K₃,N₁,N₂. T₁: jinvatām tābhyām

⁶¹ K₁: . . .

⁶² Not in H.

⁶³ M: śiveti; C: śive iti

⁶⁴ M: āhavanīye [e by a second hand]

⁶⁵ M: prabhvī ca=tābhyān tvādadhe . . ti; H: prabhvī ca=n tābhyān tanvādadhe . . ti;
C: prabhvī ca+tābhyām tvādadhe . . ti

⁶⁶ Thus K₂,K₃,N₁,N₂. T₁: viśatām

⁶⁷ Thus K₂,K₃,N₂. N₁: jinvatān tābhyādadhe; T₁: jinvatām tābhyām

⁶⁸ K₂: ssvāheti

⁶⁹ T₁: pavamānata ārabhyādadhāti paryudattenaivābhyajya; K₁,H: . . . ; M,C: pava-
mānatanū . .

⁷⁰ K₃,N₂: paryudaktenaivā-; K₂: payyudaktenaivā-; N₁: payyudattenaivā-; T₁: paryu-
dattenaivā-

⁷¹ K₁,M,H: . . agne

⁷² K₂: vā

agne ⁷³*pavamānā tanūr ity ekām* ⁷⁴*gārhapatyē* ⁷⁵*pr̥thivīm anv āviveśa yā*
⁷⁶*gāyatre chandasi* ⁷⁷*yā rathantare sāman tayā* ⁷⁸*tvādadhe tasyās te svāheti*
1.2.2.8 *yā te* ⁷⁹*agne* ⁸⁰*pāvakā* ⁸¹*tanūr ity ekām* ⁸²*anvāhāryapacane* ⁸³*'ntarikṣam* ⁸⁴
anv āviveśa yā ⁸⁵*traīṣṭubhe chandasi yā vāmadevyē* ⁸⁶*sāman tayā* ⁸⁷*tvādadhe*
tasyās te ⁸⁸*svāheti*
1.2.2.9 ⁸⁹*yā te* ⁹⁰*agne śucis* ⁹¹*tanūr ity ekām* ⁹²*āhavanīye divam anv āviveśa*
yā jāgate ⁹³*chandasi* ⁹⁴*yā* ⁹⁵*br̥hati sāman tayā* ⁹⁶*tvādadhe tasyās te svāhety*
1.2.2.10 *udapātram* ⁹⁷ ⁹⁸*ādāyotparetya imān* ⁹⁹ *diśam* ¹⁰⁰ *prācīm udīcīm araṇ-*

-
- ⁷³ K₂: pavamānānūr; N₁, T₁, C: pavamānatanūr; H: pavamānan tanūr
⁷⁴ H, T₁: etām
⁷⁵ K₂, K₃, N₂: gārhapatyē
⁷⁶ K₂: gāyatrācśandasi; M, H, T₁: gāyatre cchandasi
⁷⁷ K₁: yākarathantare
⁷⁸ K₂: trayā
⁷⁹ K₂: apovakā
⁸⁰ K₁: yā te . . . ṣṭubhe chandasi; H: yā te agne . . . nvāhāryapacane
⁸¹ K₃: . . .
⁸² T₁: etām
⁸³ N₁: anvāhāryapacane; K₂, K₃, N₂: anvāhāryapacane; C: anvāhārye pacane
⁸⁴ K₃, N₁, N₂: ntarikṣam; K₂: ntari . .
⁸⁵ K₃: traīṣṭubheñ chandasi; M, H, T₁: traīṣṭubhena cchandasi
⁸⁶ K₂: vāmadevyē
⁸⁷ K₂: nayā; M: tvatyā
⁸⁸ K₁: svāhe .
⁸⁹ K₁: . . . vam anv āviveśa; M: yā te agne pāvakā tanū . . . divam anv āviveśa; H: . .
. divam anv āviveśa
⁹⁰ K₂: āśucis tanūr
⁹¹ M: pāvakā
⁹² K₃: āhava . . . nv āviveśa
⁹³ K₂: . . te
⁹⁴ M, T₁: cchandasi; H: cchandasā
⁹⁵ M, H: br̥hatīsāman
⁹⁶ M: tvatyā
⁹⁷ N₁: udadhātram
⁹⁸ Thus corrected. K₁, K₂, K₃, M, H, T₁: ādāyotpareta; N₁, N₂: ādāyot*pareta; C: ādāyo-
tparet(y)a
⁹⁹ H, C, T₁: imām
¹⁰⁰ Thus K₂, K₃. K₁, N₁, N₂, M, H, C, T₁: diśam

ye 'nūcyābhis¹⁰¹ tanūbhir¹⁰² upasthāya yan¹⁰³ 104 dveṣṭi yajamānas¹⁰⁵ tan¹⁰⁶
dhyāyaty
1.2.2.11 107 apāḥ¹⁰⁸ 109 pariṣicyāpratīkṣam āvrajata¹¹⁰
1.2.2.12 āgatya virājakramair upatiṣṭhate narya¹¹¹ prajāṃ¹¹² me 113 gopāyety
gārhapatyam¹¹⁴, 115 atharva pitum¹¹⁶ me gopāyety anvāhāryapacanam¹¹⁷, śaṃ-
sya¹¹⁸ 119 paśūn¹²⁰ me gopāyety āhavanīyam¹²¹, sapratha¹²² sabhām¹²³ me 124 go-
pāyety¹²⁵ sabhyam, ahe¹²⁶ budhniya¹²⁷ mantram¹²⁸ me gopāyety āvasathī-
yam¹²⁹

¹⁰¹ Thus T₁. K₃,N₁,N₂: nūcyābhis; K₂: nūphyābhis; K₁,H,C: 'nūcyādibhis; M:
rūcyādibhis

¹⁰² K₃: upasthāyan dveṣṭi; K₂: upasthāye . . ṣṭi

¹⁰³ Thus K₃,N₁,N₂,H. K₁: ya.; M: tan; C,T₁: yaṃ

¹⁰⁴ K₁: . . . yaty

¹⁰⁵ K₂: yajanmānas; K₃: . jamānas; H: yajamānam

¹⁰⁶ Thus K₂,K₃,N₂,M,H. N₁: tun; C,T₁: taṃ

¹⁰⁷ K₂: aparīṣicya tīkṣam āpyajata

¹⁰⁸ Thus K₁,N₁. K₃,N₂: apāḥ; M,H,C,T₁: apāḥ

¹⁰⁹ M: pariṣicya pratīkṣam

¹¹⁰ K₂: āpyajata; T₁: āvrajata; N₁: āvrajeta

¹¹¹ K₁,K₂,K₃,N₁,N₂: naryya

¹¹² M,H,C,T₁: prajāṃ

¹¹³ C: gopāyety; K₁: gopā . .

¹¹⁴ K₁: . . . ; K₃: gāruhapatyam

¹¹⁵ K₂: atharvva pi . . g(o)pāyety; K₃,N₁: atharvva pitum me gopāyety; K₁: . . . ; M:
atha . . . catur me gopāyety; H: atha . . .

¹¹⁶ Thus K₃,N₁,N₂. C,T₁: pitum

¹¹⁷ K₃,N₁,N₂: anvāhāryapacanam; K₂: anvāhāryapacanam; K₁: vāhāryapacanam; H:
. vāhāryapacanam; C: anvāhāryapacanam

¹¹⁸ K₁,K₂,K₃,N₁: śaṃsya; N₂: śamsya; M,H: śaṃ*sya

¹¹⁹ K₁: paśū . . pāyety

¹²⁰ K₂: paśūm

¹²¹ K₂: . . . nīyam

¹²² N₁: sapupra

¹²³ N₂,M,H,C,T₁: sabhām

¹²⁴ C: (gopāyety sabhyam agne budhniya mantram me) gopāyety āvasathyam

¹²⁵ K₂: sabh . . . sathīyam

¹²⁶ C: agne

¹²⁷ K₁,K₃,N₁,N₂: buddhniya

¹²⁸ Thus K₁,K₃,N₁,N₂. M,H,C,T₁: mantram

¹²⁹ Thus K₃. K₁,K₂,N₁,N₂,T₁: āvasathīyam; M,H: āvasatham; C: āvasathyam

- 1.2.2.13 pūrṇāhutim¹³⁰ evāto juhōti
 1.2.2.14 pariśrityāhavanīyaṅ¹³¹ caturgrhītaṃ¹³² grhṇīte
 1.2.2.15 'bhipūrya¹³³ ¹³⁴saptahotāraṃ¹³⁵ vyācaṣṭe ¹³⁶sapta ta ity etāṃ ṛcam¹³⁷
 madhyato¹³⁸ dadhāti
 1.2.2.16 samidham ādhāya¹³⁹ ¹⁴⁰hotur āhutyā juhōti
 1.2.2.17 ¹⁴¹varam asmai dadāti
 1.2.2.18 santiṣṭhate¹⁴² pūrṇāhutir¹⁴³
 1.2.2.E agnihotraṃ evāto juhōti¹⁴⁴
- 1.2.3*
 1.2.3.1 ¹agnihotraṃ evāto juhōty²
 1.2.3.2 unnīte³ daśahotāraṃ⁴ vyācaṣṭe

¹³⁰ K₂,K₃,N₂: pūrṇāhutim; N₁: aṣṭāhutim

¹³¹ H,C,T₁: -āhavanīyaṃ

¹³² K₁,K₃,N₁,N₂: caturgrhītaṃ; K₂: cat . . .

¹³³ K₁,K₂,K₃,N₂: bhipūrya; N₁: bhipūrva

¹³⁴ K₂: saptaḥ . . . dhāti

¹³⁵ Thus K₃. K₁,N₁,N₂,M,H,C,T₁: -hotāraṃ

¹³⁶ N₁: . pta taty; K₂: sapta . . . dhāti

¹³⁷ Thus K₁,K₃,N₁,M,H,C. N₂,T₁: ṛcam

¹³⁸ K₁,K₃,N₁: maddhyato; M,C: apy ato

¹³⁹ H: ādāya; K₁: . . .

¹⁴⁰ K₁: hotur . . . ; M: hotur āhutyā juhōti; H: samādhāyāhutir āhutyā juhōti; C: hotur āhu . . . juhōti

¹⁴¹ N₁: vām asmai; ; K₁: . ram asmai; M,C: parasmai

¹⁴² K₁: santiṣṭha .; C: samṭiṣṭhate

¹⁴³ K₁: . āhutir; K₂,K₃,N₂: pūrṇāhutir

¹⁴⁴ K₁,K₂,K₃,N₁ and N₂ have the “end mark(s)” here. K₂ and K₃ give the number “7(=gra)” between the marks. T₁: //; M: //; H: // “iti”; C: juhōti // [But C has no opening parenthesis which corresponds to the closing one!]

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,H,C,T₁,T₂.

¹ N₁: agni . . m (e)vāto; T₁ has simply *ity* instead of whole sūtra.

² K₂: . hoty

³ N₂: ugnīte

⁴ Thus K₂,K₃. K₁,N₁,N₂,M,H,C,T₁: daśahotāraṃ

- 1.2.3.3 ⁵ *bhū svāheti* pūrvām⁶ āhutiñ⁷ juhōti hotur āhutyottarām⁸
 1.2.3.4 agnīn evāta upatiṣṭhata⁹
 1.2.3.5 *upa prayanto*¹⁰ *adhvaram*¹¹ ity ¹²āhavanīyam *mantram* ¹³*vocemāgnaye*
*āre asme*¹⁴ *ca śṛṇvata* ity
 1.2.3.6 *asya*¹⁵ *pratnām*¹⁶ *anu dyutam* iti gārhapatyam¹⁷ ¹⁸*śukran*¹⁹ *duduhre*²⁰
*ahrayaḥ*²¹ *payas*²² *sahasrasām*²³ *ṛṣim* ity²⁴
 1.2.3.7 ²⁵*agnir mūrdhety* āhavanīyan²⁶ ²⁷*divaḥ*²⁸ *kakut=retāṃsi jinvatīty*

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- ⁵ K₁,K₂,K₃,N₁,N₂,T₁: bhū svāheti; M,H,C: svāheti Cf.Notes on the Critical Apparatus in Introduction.
⁶ K₁,K₂: pū.vvām; N₁,K₃: pūrvvām
⁷ C,T₁: āhutiṃ
⁸ M: -ottaram
⁹ M,H: upatiṣṭhate; T₁: ātiṣṭhata
¹⁰ M,H: upaprayato
¹¹ K₁,K₂,K₃,N₁,N₂: addhvaram
¹² Thus K₃. K₁,N₁,C: āhavanīyam mantram; K₂: āhavanīya . . m; N₂,T₁: āhavanīyam mantram; M,H: āhavanīyamantram
¹³ K₂: vocemāgne āre asme ca śṛṇvata ity; N₁: vocemā=śṛṇvata ity; K₁: =śṛ . ta .ty; M,H: śṛṇva ta ity [abbreviation mark dropped]; C: vocemāgnaye/ are asme ca śṛṇvata ity
¹⁴ Thus K₂,K₃,N₂,C. T₁: asmai
¹⁵ N₁: atrasya; K₁: a .
¹⁶ M: praṇām; C: pratnam
¹⁷ K₁: gārhapatya.; K₃: gāruhapatyam
¹⁸ Thus K₃,N₁,T₁. K₁,M,H: śukra(K₁: . kra)=sām ṛṣim ity; C: śukram duduhre ahrayaḥ / payas sahasrasām ṛṣim ity
¹⁹ Thus K₂,K₃,N₁,N₂. C,T₁: śukram
²⁰ K₂: dudumhre; T₁: duduhre
²¹ K₂: ahrayaḥ; K₃: amhrayaḥ/; N₁: ahrayaḥ/ Visarjanīya is preferred because of pāda-ending.
²² Thus K₂,K₃,N₁,N₂,T₁. C: payas
²³ K₂: sahasramasām; K₃: sahasām
²⁴ N₁: ity agnity
²⁵ K₁,K₃,N₂: agnir mūrdhety; K₂: agni mūrdhety; N₁: agni mūrdhety
²⁶ C,T₁: āhavanīyam
²⁷ Thus N₁,T₂. K₂,K₃,N₂,T₁: divaḥ(K₂: divam) kakut=(N₂,T₁:+) jinvatīty; K₁,M,H: di=vatīty; C: divaḥ kakut patiḥ prthivyā ayam/ pām retāṃsi jinvatīty
²⁸ N₁: divaḥ/; K₂: divam

- 1.2.3.8 *ayam iha prathamo dhāyī²⁹ dhātṛbhir* iti gārhapatyam^{30 31} *hotā yajīṣṭho*
³²*adhvare=viśe viśa ity*
 1.2.3.9 ³³*ubhā vām indrāgnī āhuvaddhyā³⁴* ity ubhau³⁵ *sahopatiṣṭhata* ³⁶*ubhā*
rādhasas³⁷ saha mā=³⁸sātaye huve vām ity
 1.2.3.10 ³⁹*ayan⁴⁰ te* ⁴¹*yonir ṛtviya* ity āhavanīyam^{42 43} *yato jāto=vardhayā⁴⁴*
rayim ity
 1.2.3.11 *agna āyūṃṣī⁴⁵ pavasa* iti dvābhyām āgnipāvamānībhyām⁴⁶ gārhap-
 tyam⁴⁷ upatiṣṭhata^{48 49} *ā suvorjam⁵⁰ iṣaṇ⁵¹ ca naḥ⁵² āre=⁵³dadhat⁵⁴ poṣaṃ*

²⁹ H: dhāvi

³⁰ K₃: gārhapatyam

³¹ Thus K₃,N₂,T₁. (N₂ and T₁ have + instead of = .) K₂: hotā yajīṣṭho adhvare=viśe viśataty; N₁: hotā yajīṣṭho=viśe viśa ity; K₁,M,H: hotā=viśa ity; C: hotā yajīṣṭho adhvareṣv iḍyaḥ / yam .. viśe viśa ity

³² K₂,K₃,N₂: addhvare=(N₂:+)

³³ K₁: ubh . . m

³⁴ K₁,K₂,K₃,N₁,N₂: āhuvaddhyā

³⁵ N₁: ubho

³⁶ Thus K₂,K₃,N₂,T₁. N₁: ubhā rādhasa=sātaye huve vām ity; K₁,M,H: ubhā=huve vām ity; C: ubhā . . . huve vām ity

³⁷ Thus K₂,K₃,N₂,T₁.

³⁸ N₂,T₁:+

³⁹ M: ante [for *ayam te*]

⁴⁰ Thus K₁,K₂,K₃,N₁,N₂,T₁,H. C: ayam

⁴¹ N₂: yoniritviya; M: yonir ṛkriya

⁴² K₃: āhavanīyam

⁴³ Thus K₂,K₃. N₁,N₂,T₁: yato jāto=(N₂:+) rayim ity; K₁,M,H: yato=rayim ity; C: yato . . . rayim ity

⁴⁴ K₂,K₃: varddhayā

⁴⁵ N₁: āyūṃṣi; K₁: āyūm .

⁴⁶ K₃,N₂: āgnipāvamānībhyām; K₁: āgnipāvam . . bhyām; M: āgnipāvanībhyām

⁴⁷ M: gārhapatyam; K₃: gārhapatyam

⁴⁸ T₁: upatiṣṭhate/

⁴⁹ Thus K₂,K₃,N₂,T₁. N₁: ā suvorjja=poṣaṃ rayim mayīty; K₁,H: ā suvo=rayim(H: rayim) mayīty; M: ā ravo=rayim mayīty; C: ā suvo . . . rayim mayīty

⁵⁰ K₂,K₃: suvorjjam

⁵¹ Thus K₂,K₃,N₂,T₁.

⁵² Visarjaniya is preferred because of pāda-ending.

⁵³ N₂,T₁:+

⁵⁴ K₂: dhat

*rayim*⁵⁵ *mayīty*

1.2.3.12 *agne pāvaka*⁵⁶ *rociṣeti dvābhyām*⁵⁷ *anvāhāryapacanam*^{58 59} *mandrayā deva jīhvayā*⁶⁰ *ā devā*⁶¹ *haviś ca na*⁶² *ity*

1.2.3.13 ⁶³ *agniś*⁶⁴ *śucivratatama* *iti dvābhyām*⁶⁵ *āhavanīyaṃ* ⁶⁶ *śucir vipra*⁶⁷ *=*⁶⁸ *tava jyotīṃṣy arcaya*⁶⁸ *ity*

1.2.3.14 *āyurdā*⁶⁹ *agne 'sy*⁷⁰ ⁷¹ *āyur me dehīty āhavanīyam eva* ⁷² *varcodā*⁷³ *agne 'si*⁷⁴ *varco*⁷⁵ *me dehi tanūpā=ūnan*⁷⁶ *tan ma* ⁷⁷ *āpr̥ṇeti*

⁵⁵ Thus K₁,K₂,K₃,N₁. N₂,M,H,C,T₁: *rayim*

⁵⁶ N₁: *pāvaka*

⁵⁷ Thus N₁,T₁. K₁,M,H: *āhavanīyadvābhyām* [With K₁, a dot is put on top of each syllable of *āhavanīya* intending to delete the word.]; C: [*āhavanīyam*] *dvābhyām*

⁵⁸ K₁,K₂,K₃,N₁: *anvāhāryapacanam*; N₂,T₁: *anvāhāryapacana*; M,H,C: *anvāhāryapacanam*

⁵⁹ Thus basically with K₂,K₃,N₂ and T₁. N₁: *mandrayā deva jīhvayā=haviś ca na ity*; K₁,H: *mandrayā=ś ca na ity*(K₁: . . .); M: *mandrāya=ś ca na ity*; C: *mandrayā . . . haviś ca na ity*

⁶⁰ K₂,K₃: *jīhvayā*

⁶¹ N₂,T₁:+

⁶² K₁: . .

⁶³ K₁: . . . *civratatama ity*

⁶⁴ Thus K₂,K₃,N₁,N₂,M,H. C,T₁: *agniḥ*

⁶⁵ Not in the mss of K₁ recension.

⁶⁶ K₂: *śuci vvipra atava=jyotīṃṣy arcaya ity*; N₂,T₁: *śucir vipra=(N₂,T₁:+) jyotīṃṣy arcaya(T₁: arcaya) ity*; K₃: *śucir vviprah tava jyotīṃṣy arcaya ity*; N₁: *śuci vvipra=jyotīṃṣy arcaya ity*; K₁,M,H: *śuci=ṣy arcaya(M,H: arcaya) ity*; C: *śucir . . . arcaya ity*

⁶⁷ N₂,T₁:+

⁶⁸ K₂,K₃,N₁,N₂: *arcaya*

⁶⁹ K₁,K₃,N₁,N₂: *āyurdā*; T₁: *āyurādā*

⁷⁰ K₁,K₂,K₃,N₁,N₂,M,H: *sy*; T₂: *asi*

⁷¹ N₁: *āyu mme*; K₁,K₂,K₃,N₂: *āyur mme*

⁷² Thus K₂,K₃. N₁,T₂: *vaccodā(T₂: varcodā) agne si varcco(T₂: varco) me de=tan ma āpr̥ṇeti*; N₂,T₁: *varccodā(T₁: varcodā)+ūnan tan ma āpr̥ṇeti*; K₁,M,H: *varccodā(M: varcodā; H: varcādā) agne si(H: 'si) varcco(M,H: varco) me dehi tanūpā a=ā pr̥ṇeti(H,M: vṛṇeti)*; C: *varcodā agne .. TS I.5.5n,o,p .. citrāvaso svasti te pāram aśīyeti rātriṃ manasā dhyāyati-*

⁷³ K₁,K₂,K₃,N₂: *varccodā*; N₁: *vaccodā*; H: *varcādā*

⁷⁴ K₁,K₂,K₃,N₁,M: *si*

⁷⁵ K₁,K₂,K₃,N₁: *varcco*

⁷⁶ Thus K₂,K₃,N₂,T₁.

⁷⁷ M,H: *ā vṛṇeti*

- 1.2.3.15 *citrāvaso svasti*⁷⁸ *te pāram*⁷⁹ ⁸⁰ *asīyeti rātrim*⁸¹ *manasā*⁸² ⁸³ *dhyāyati*-
 1.2.3.16 *indhānās tvā*⁸⁴ *śataṃ himā* iti samidham⁸⁵ ādadhāti⁸⁶ *dyumantas*⁸⁷
*samidhīmahi*⁸⁸ *vayasvanto=varṣiṣṭhe*⁸⁹ *adhi nāke svāheti*
 1.2.3.17 *san*⁹⁰ *tvam*⁹¹ *agne*⁹² *sūryasya*⁹³ ⁹⁴ *varcasāgathā* ity⁹⁵ *upatiṣṭhate*⁹⁶ *sam*
*ṛṣīṇām*⁹⁷ *stutena=*⁹⁸ *prajayā sṛjeti*
 1.2.3.18 *san*⁹⁹ *ta ākurvantu*¹⁰⁰ *svam*¹⁰¹ *yajamānety āha yad anyatra manasā*¹⁰²
¹⁰³ *tad dhyāyati*

⁷⁸ K₁: . sti; N₁: ti

⁷⁹ H: vāram

⁸⁰ N₁: asīyeti rātrim; K₃, N₂, T₁: asīyeti=(N₂, T₁+) rātrir; K₂: asāyety rātrim

⁸¹ Thus K₁, K₂, N₁. K₃, N₂, T₁: rātrir; M, H, C: rātrim

⁸² K₃, N₂: mmanasā

⁸³ N₁, K₁, K₃: ddhyāyatī-

⁸⁴ N₁: tvā jās tvā

⁸⁵ K₁: samadham

⁸⁶ Thus K₂, K₃. N₂, T₁: dyumantaṃ samidhī mahi+varṣiṣṭhe adhi nāke svāheti; N₁: dyumantas sami=adhi nāke svāheti; K₁, M, H: dyumantas samidhīmahi=ke svāheti; C: dyumantaḥ .. l.c. q1 .. adhināke svāheti

⁸⁷ Thus K₁, K₂, K₃, N₁, M, H. N₂, T₁: dyumantaṃ; C: dyumantaḥ

⁸⁸ K₂: samidhīmahi

⁸⁹ K₂: vaṣiṣṭhe

⁹⁰ C: sam

⁹¹ K₁: a . . . sya

⁹² K₃, N₁, N₂: sūryavarccasāgathā ity

⁹³ K₂: sūryasya

⁹⁴ K₁, K₂: varccasāgathā; M: varcasāgāthā

⁹⁵ K₁, M, H: upatiṣṭhasemṛ=sṛjeti

⁹⁶ Thus abbreviated in K₂, K₃, N₁, N₂, T₁. K₁: mṛ=sṛjeti; M, H: sam ṛ=sṛjeti; C: sam .. l.c. r .. sṛjeti

⁹⁷ N₂, T₁: ṛṣīṇām

⁹⁸ N₂, T₁: +

⁹⁹ C: sam

¹⁰⁰ K₁, K₂, N₁: ākurvvantu; K₃: ākuṣarvvantu

¹⁰¹ M: svayam; C: sva(ya)m

¹⁰² N₁: manasā tu; T₁: manasā ta

¹⁰³ Thus K₁, H. N₁: tad dhyāyet iti; K₃, N₂: tad dhyayeti; T₁: dhyāyati; M, C: dhyāyed iti [cf. Cal II, p.160(=KS 295) 1.7: dhyāyati (var. dhyāyayati). cf. 1.6.1.12.]

1.2.3.19 tat samākṛtam abhimantrayate ¹⁰⁴ sam paśyāmi¹⁰⁵

1.2.4*

1.2.4.1 ¹ sam paśyāmi² ³ prajā aham idaprajaso mānaviḥ⁴ sarvā⁵ bhavantu no gr̥he ⁶ ambha⁷ sthā=bahvīr me⁸ bhūyāsteti

1.2.4.2 samhitāsi ⁹ viśvarūpīr ity agnihotriyai¹⁰ vatsam abhimṛṣaty ¹¹ ā morjjā¹² viśā gau=mayi vo rāya śrayantām ity

1.2.4.3 upa tvāgne dive ¹³ diva iti ¹⁴ tiṣṛbhīr gāyatrībhīr¹⁵ āhavanīyam upatiṣṭhate ¹⁶ doṣāvastar¹⁷ dhiyā¹⁸ vayam¹⁹ namo=sacasvā ²⁰ na svastaya ity

¹⁰⁴ Thus K₃. K₁,N₁,N₂,M,H,C,T₁: sam paśyāmi; K₂: sam paśyā .

¹⁰⁵ K₁,K₃,N₁ and N₂ have the “end mark(s)” here. K₂ seems to have one which is under lacuna. K₃ gives the number “8(=pra) between the marks. T₁: sam paśyāmi // ; M: sam paśyāmi // ; H: sam paśyāmi // “iti”; C: sam paśyāmi / /

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,H,C,T₁,T₂.

¹ Thus K₃. K₁,K₂,N₁,N₂,M,H,C,T₁: sam paśyāmi

² K₁: pa . mi

³ Thus K₂ and K₃(with small lacuna). N₂,T₁: prajā+no gr̥he ambha sthā+bahvīr mme bhūyāsteti; N₁: prajā aha=bahvī mme bhūyāsteti; K₁,H: pra=yāsteti; M: pra=yāste; C: prajā aham ..TS I.5.6a,b,c.. bhuyāsteti [C first wrote *bhuyāsta* and later changed it into *bhuyāste(ti)*.]

⁴ Thus K₂,K₃. Visarjanīya is preferred because of pāda-ending.

⁵ K₂,K₃: sarvā

⁶ K₃: a . . . bahvīr

⁷ Thus K₂. N₂,T₁: ambha

⁸ K₂,K₃,N₂: mme

⁹ M,H: viśvarūpīty

¹⁰ T₁: āgnihotriyai

¹¹ Thus K₂,K₃,T₁(T₁ with +). N₁: ā morjjā viśā=mayi vo rāya śrayantām ity; K₁,M,H: ā morjjā(M,H: morjā)=yantām ity; N₂: ā mūrjā viśā gau+mayi vo rāya śrayantām ity; C: ā morjā . . .l.c. d . śrayantām ity

¹² N₁,K₁,K₂,K₃: morjjā; N₂,T₁: mūrjā

¹³ K₃: di . . . r ggāyatrībhīr

¹⁴ K₁: ti . . āyatrībhīr

¹⁵ N₁,K₂,K₃,N₂: ggāyatrībhīr; Not in H.

¹⁶ Thus K₂,K₃,N₂,T₁. N₁: doṣāvastar dhiyā=sacasvā na svastaya ity; K₃: doṣāvastar dhiyā vayam namo=sacasvā na svastaya ity; K₁,M,H: doṣāvasta=svastaya ity; C: doṣāvastar .. l.c. f.g.h...svastaya ity

¹⁷ K₃: doṣāvasta

¹⁸ N₁,K₂,K₃,N₂: dhiyā

¹⁹ K₃: vayam

²⁰ K₂,K₃,N₁,N₂,T₁: na svastaya Cf.Notes on the Critical Apparatus in Introduction.

1.2.4.4 *agne tvan*²¹ *no antama* iti ²²*tisṛbhir* *dvipadābhir*²³ *gārhapatyam*²⁴
*upatiṣṭhata*²⁵ ²⁶*uta*²⁷ *trātā śivo bhava varūthya*²⁸ = *dyumattamo rayin*²⁹ *dā* ity
1.2.4.5 *ūrjā*³⁰ *vaḥ*³¹ ³²*paśyāmy ūrjā*³³ *mā* ³⁴*paśyateti gr̥hān*³⁵ *parekṣate*³⁶
1.2.4.6 ³⁷*rāyaspoṣeṇa*³⁸ *vaḥ*³⁹ *paśyāmi rāyaspoṣeṇa mā*⁴⁰ *paśyateti gā*
1.2.4.7 ⁴¹*idā stha madhukṛta*⁴² ⁴³iti tā eva ⁴⁴*syonā māviśaterā madaḥ*⁴⁵ *sahasra-*
*poṣam*⁴⁶ ⁴⁷*vaḥ puṣyāsam mayi vo rāya*⁴⁸ *śrayantām* iti

²¹ C, T₁: tvam

²² H: tisṛbhi . . . ta trātā

²³ K₁: dd. . . bhir; M, C: gāyatrībhir; K₂, K₃: ddvipadābhir

²⁴ N₁, K₂, N₂: ggārhapatyam; K₁: ggārhapatya.: K₃: ggāruhapatyam

²⁵ K₁: . . . ; K₂: upatiṣṭhatu; M, T₁: upatiṣṭhate/

²⁶ Thus N₂, T₁ (with +). K₂: te trātā śivo bhava maru=dyumattamo rayin dā ity; K₃: uta trātā . . . vavarū=dyumattamo rayin dā ity; N₁: uta trātām=dyumattamo rayin dā ity; K₁, M, H: uta(K₁, H: .ta) trātā=rayin dā ity; C: uta trātā .. l.c. i .. rayim dā ity

²⁷ K₂: te

²⁸ N₂: varūtthya

²⁹ C: rayim

³⁰ K₁, K₂, K₃, N₁, M: ūrjjā

³¹ Thus K₁, K₂, K₃, N₁. N₂, H, C, T₁: vaḥ; M: va

³² K₁: paśyā . rjjā; M: peśyāmy ūrjā

³³ K₂, K₃, N₁: ūrjjā

³⁴ N₁: paśyameti

³⁵ N₂, T₁: gr̥hā

³⁶ Not in H.

³⁷ H: rāyaspoṣeṇa . . . paśyata iti; C: rāyaspoṣeṇa .. l.c. k .. paśyateti

³⁸ K₁: rāsaspoṣeṇa; K₂: rāyaḥ poṣeṇa

³⁹ K₁, K₂, K₃, N₁: vaḥ; N₂, T₁: vaḥ; M: vām

⁴⁰ H: maḥ

⁴¹ C: idāḥ

⁴² K₃: ma . . . ta

⁴³ K₁: i . tā . .

⁴⁴ N₁, T₂: syonā māviśaterā madaḥ (T₂: yadas) sahasrapoṣam vatyūṣyāsam (T₂: -sam) mayi vo rāyaḥ (N₁: rāya) śrayantām iti; K₂, K₃, N₂, T₁: syonā māviśate=(N₂, T₁:+) rāya (T₁: rāyaḥ) śrayantām iti; K₁: syonā=śrayantām iti; M, H: syonā śrayantām iti [Abbreviation mark dropped]; C: syonā māviśaterā .. l.c. l .. śrayantām iti

⁴⁵ N₁: madaḥ/; T₂: yadas

⁴⁶ Thus construed. N₁, T₂: -poṣam

⁴⁷ Thus corrected from N₁, T₂: vatyūṣyāsam [Reading of -tyu- of this reading must be based upon misinterpretation of -ḥ pu- of Malayalam script.]

⁴⁸ K₂, K₃, N₁, N₂: rāya; T₁: rāyaḥ Cf. Notes on the Critical Apparatus in Introduction.

- 1.2.4.8 *tat*⁴⁹ *savitur vareṇyam*⁵⁰ *ity āhavanīyam*⁵¹ *bhargo*⁵² *devasya=praco-*
dayād iti
- 1.2.4.9 *somānaṃ*⁵⁵ *svaraṇam iti*⁵⁶ *gārhapatyam*⁵⁷ *kṛṇuhi brahmaṇaspate*
*kakṣīvantam ya auśijam iti*⁵⁸
- 1.2.4.10 *kadā cana starīr*⁵⁹ *asīty āhavanīyan*⁶⁰ *nendra saścasi dā=devasya*
prcyata iti
- 1.2.4.11 *pari*⁶² *tvāgne puram*⁶³ *vayam ity anuṣṭubhā gārhapatyam*⁶⁴ *abhyaiti*⁶⁵
*vipram sahasya=*⁶⁷ *bhaṅgurāvata*⁶⁸ *ity*

⁴⁹ K₁: savitu . reṇyam; K₂: savitu vvareṇyam

⁵⁰ K₂, K₃, N₁: vvareṇyam

⁵¹ Thus K₂, K₃, C. K₁, N₁, N₂, M, H, T₁: āhavanīyam

⁵² Thus K₂, K₃, N₁. K₁, M, H: bharggo (M, H: bhargo) devasya dhīmahi dhi=dayād (K₁:
.. yād) iti; N₂, T₁: bharggo (T₁: bhargo)+pracodayād iti; C: bhargo .. l.c. m ..
pracodayād iti

⁵³ K₁, K₂, K₃, N₁: bharggo

⁵⁴ K₁: somāna . . . tam ya auśijam iti; M: somānām . . . auśijam iti; H: somānaṃ* . . .
ya auśijam iti; C: somānām (svaraṇam ity āhavanīyam eva kṛṇuhi) .. l.c. n .. auśijam
iti

⁵⁵ Thus K₂, K₃, N₁. N₂, T₁, M, C: somānaṃ; K₁: somāna.; H: somānaṃ*

⁵⁶ K₃: i .

⁵⁷ K₃: gārhapatyam

⁵⁸ Thus N₁, T₂. K₂, K₃, N₂, T₁: kakṣī =(N₂, T₁:+) auśijam iti

⁵⁹ K₁: asī .

⁶⁰ Thus K₁, K₂, K₃, N₁, N₂, M, H. C: āhavanīyam; T₁: āhavanīyam

⁶¹ Thus N₁, T₂. K₃: nendra saścasi dāśu prcyata iti [abbreviation mark to be supplied
after dāśu]; K₂, N₂, T₁: nendra saścasi=(N₂, T₁:+) prcyata iti; K₁: nendra=prcyata iti;
M: tendra prchyata iti; H: nendra=prcyata iti; C: nendra .. l.c. o .. prcyata iti

⁶² K₂: tvādhe

⁶³ Thus K₂, K₃. K₁, N₁, N₂, M, H, C: puram; T₁: purā

⁶⁴ K₃: gārhapatyam

⁶⁵ N₁, M, H, C: abhyeti

⁶⁶ K₁, M, H: vipram=rāvata ity; C: vipram .. l.c. p .. bhaṅgurāvata ity

⁶⁷ N₂, T₁:+

⁶⁸ Thus sandhi normalized with C. K₂, K₃, N₁, N₂, T₁: bhaṅgurāvata

1.2.4.12 *agne gr̥hapata* ity⁶⁹ upatiṣṭhate⁷⁰ ⁷¹*sugr̥hapatir ahan*⁷² *tvayā* ⁷³*gr̥hapatinā bhūyāsam*⁷⁴ *sugr̥hapatir*⁷⁵ *mayā*⁷⁶ *tvam gr̥hapatinā bhūyā* ity

1.2.4.13 *āśiṣa āśāste*⁷⁷ ⁷⁸*śataṃ*⁷⁹ *himās tām āśiṣam āśāse*⁸⁰ *mahyam*⁸¹ *amuṣmai jyotiṣmatīm*⁸² ity ātmano 'gre⁸³ *nāma gr̥hṇāty* ⁸⁴*amuṣmā amuṣmā*⁸⁵ ity

1.2.4.14 ⁸⁶*anupūrvam*⁸⁷ *putrāṇān*⁸⁸ *tantava* ity antataḥ⁸⁹ ⁹⁰

1.3.1*

1.3.1.1 ¹*haviṣkṛptir*² *evāto*

⁶⁹ K₁: . ty

⁷⁰ T₁: upṭiṣṭhate/ ; K₂: upatiṣṭha

⁷¹ Thus K₂, K₃, T₁. N₁: *sugr̥hapatir ahan tvayā gr̥hapatinā=bhūyā* ity; K₁: *sugr̥ha . nā bhū . ity*; M, H: *sugr̥ha=nā bhūyā* ity; C: *sugr̥hapatir aham tvayā gr̥hapatinā bhūyāsam sugr̥hapatir mayā tvam gr̥hapatinā bhūyā* ity

⁷² Thus K₂, K₃, N₁, N₂. C, T₁: *ahan*

⁷³ N₁: *gr̥hapatinā bhūyā* ity [*bhūyāsam* — *gr̥hapatinā* is missing in this ms.]

⁷⁴ N₂: *bhūyānum*

⁷⁵ K₂: *sugr̥hapati*

⁷⁶ K₂, K₃, N₂: *mmayā*

⁷⁷ N₁: *āste*

⁷⁸ K₁: *śataṃ= . ai*; M: *śataṃ=ṣmai*; H: *śataṃ=ṣyai*; C: *sataṃ himās tām āśiṣam āśāse tantave jyotiṣmatīm tām āśiṣam āśāse 'amuṣmai jyotiṣmatīm* ity

⁷⁹ C: *sataṃ*

⁸⁰ Thus K₂, N₁, C. K₃, N₂, T₁: *āśāste*

⁸¹ K₂: *mahyam*

⁸² N₂, T₁: *jyotiṣmatīm*

⁸³ N₁, K₁, K₂, K₃, M, H: *gre*

⁸⁴ K₁: *amu* K₃, N₂ and T₁ have *amuṣmā* only once.

⁸⁵ H: *amuṣyā*

⁸⁶ K₁: ; M, H, C: *a*

⁸⁷ K₂: *anupūrvam*; N₁, K₃: *anupūrvam*; N₂, T₁: *anupūrvam*

⁸⁸ Thus K₂, K₃, N₁, N₂. T₁: *putrāṇām*

⁸⁹ N₁: *antataḥ/*

⁹⁰ T₁: //; K₂, K₃, N₁ and N₂ have the “end mark(s).” K₂ and K₃ give the number “9(=dre)” between the marks. The passage containing paṭala transition is in lacuna with K₁ recension mss.

* Utilized mss are K₁, K₂, K₃, N₁, N₂, M, H, C, T₁, T₂.

¹ K₁, M, H: . . . r *evāto*; C: (*haviṣkṛpti*)r *evāto*

² N₁: *haviṣkṛptir*

- 1.3.1.2 yajñāyudhāni saṃsādyāpaḥ³ ⁴praṇīyāgneyam aṣṭākapaḥ⁵ nirvapati⁶
 1.3.1.3 ⁷tan⁸ ⁹tanūbhiḥ pariyajati
 1.3.1.4 nirupte prāṇagrahāṃś¹⁰ ca prśnīṃś¹¹ ca vyācaṣṭe
 1.3.1.5¹² samāsanne¹³ ¹⁴pānagrahāṃś¹⁴ ca ¹⁵prśnīṃś¹⁶ ca ¹⁷vyācaṣṭe
 1.3.1.6 ¹⁸*dhruvā asadan, yan me agna*¹⁹ iti samabhimṛśya daśahotāram²⁰
 vyācaṣṭe
 1.3.1.7 ²¹gnaye²² samidhyamānāyānuvāca āha
 1.3.1.8 saptadaśa²³ sāmīdhenīr anvāha-

³ N₂,M,H,C,T₁: -āpaḥ

⁴ K₁: praṇī . gneyam; K₂: praṇīyā

⁵ Thus K₁,K₃,N₁,N₂,H,T₁. M,C: -kapālam

⁶ K₁,K₃,N₁: nirvapati

⁷ K₂:

⁸ C,T₁: taṃ

⁹ Thus K₁,K₃,N₁. N₂,H,T₁: tanūbhiḥ pariyajati; M,C: tanūbhir abhiyajati

¹⁰ Thus K₁,K₂,K₃,N₁. H: prāṇagrahāṃś*ś; N₂,T₁,M,C: prāṇagrahāṃś

¹¹ Thus N₁,K₁,K₃. K₂: praśnīṃś; M,H: prśnīṃś*ś; N₂,T₁,C: prśnīṃś

¹² C omits this sūtra.

¹³ K₁: samā . nne; H: samāsane

¹⁴ K₁,K₂,K₃,N₁: pānagrahāṃś; N₂,T₁: pānagrahāṃś; M: pānagrahāṃś*ś; H: prāṇagrahāṃś*ś

¹⁵ K₁: prśnīṃś . vyācaṣṭe; K₂,K₃: praśnīṃś ca daśahotāram(K₂: -hotāram) vyācaṣṭe; N₂: prśnīṃś ca daśahotāram vyācaṣṭe; T₁: prśnīṃś ca+daśahotāram vyācaṣṭe [K₂,K₃ and N₂ skip the passage upto the end of the next sūtra. Probably the abbreviation mark is missing before *daśahotāram*.]

¹⁶ K₃,N₁: prśnīṃś; K₂: praśnīṃś; K₁: . śnīṃś.; M,H: prśnīṃś*ś; N₂,T₁,C: prśnīṃś

¹⁷ K₂,K₃ and N₂ omit the passage from *vyācaṣṭe* to *samabhimṛśya* of the next sūtra. The passage is abbreviated in T₁. See note 15 above.

¹⁸ M,H: dhruvā asa; C: dhruvā asadan [For K₂,K₃,N₂, see note 17 above.]

¹⁹ K₁: . gna

²⁰ Thus K₃. K₂,N₁,N₂,T₁: -hotāram

²¹ Thus N₁,T₁. K₂: gnaye sami . mānāyānuvāca āha; K₁:; M: dhruvā asa . . . voca āha; H: dhruvā . . . vāca āha; C: (agnaye samidhyamānāyānu)vāca āha [Probably M and H read the beginning of a wrong line of the Malayalam original, *i.e.* K(=K₁), and C followed M.]

²² K₂,N₁: gnaye; K₃,N₂,T₁: agnaye

²³ K₁: . ptadaśa; K₃: saptadaśa hotā

- 1.3.1.9 āvāhayan²⁴ tanūr apy āvāhayaty²⁵ agnim²⁶ pavamānam²⁷ athāgnim²⁸ athāgnim pāvakam²⁹ athāgnim śucim
 1.3.1.10 anūktāsu sāmīdhenīṣu sruveṇāghāram³⁰ ³¹āghāryāhāgnīd agnīn³²
³³tris tris ³⁴sammṛddhīti
 1.3.1.11 srugbhyām³⁵ uttaram asaṃsparśayann³⁶ atyākramya ³⁷dhruvām³⁸
 samajya sādāyitvā pravaram³⁹ pravṛṇīte sīdati ⁴⁰hotā prasūta⁴¹ srucāv āda-
 tte
 1.3.1.12 ⁴²prayājān yajati
 1.3.1.13 ⁴³prayājān iṣṭvātyākramya ⁴⁴dvir dhruvām abhighārayati ⁴⁵sakṛdd
 havir dvir⁴⁶ eva⁴⁷ dhruvām⁴⁸ upabhṛtam antata

²⁴ K₁: -āvā . . n; K₂: -āvāsayan; C: -āvāhayam

²⁵ K₃, N₂, T₁: āvāyaty

²⁶ Thus K₃. Other mss: agnim

²⁷ N₂, T₁ have not *athāgnim*.

²⁸ Thus K₃. K₁, N₁, M, H, C: athāgnim; K₂: athāgni

²⁹ M, C: vāvakṛd; H: pāvakṛm

³⁰ K₁: -āghā . m

³¹ K₁, K₂, K₃, N₁, N₂: āghāryāhā-

³² K₁, M, H: agnin

³³ Thus K₁, K₂, K₃, N₁, N₂, H. T₁: tris triḥ; M and C have *tris*(C: *triḥ*) once only.

³⁴ Thus K₂. K₃, N₂: sammṛddhīti; T₁: sammṛddhi iti; N₁: sammṛddhriti; K₁: sammṛ-
 ddhī .; M: samudditi; H: samṛddhīti; C: sammṛddhīti

³⁵ K₁: . gvyām; M: srugyām

³⁶ Thus K₁, K₂, K₃, N₁. M, H: asaṃ*sparśayann; N₂, T₁, C: asaṃsparśayan

³⁷ Thus K₂, K₃, N₁(with lacuna), T₁. K₁:; M, C: dhruvām samajya . . . v ādatte;
 H: dhruv(a) . . . v ādatte; N₁: dhruvām samajya sādāyitvā pravārā pravṛṇīte sīdati
 hotā prasūtaḥ . . . cāv ādatte

³⁸ K₁: dhruvām

³⁹ Thus K₃. K₂, N₂, T₁: pravatam; N₁: pravārā

⁴⁰ N₁: ho . . . srucāv

⁴¹ K₂, K₃, N₂: prasūta; T₁: prasūtaḥ Cf. Notes on the Critical Apparatus in Introduction.

⁴² K₁:

⁴³ K₁: . . . m abhighārayati

⁴⁴ K₃, N₂: dviddhruvām; K₂: dvir ddhruvām

⁴⁵ K₁: . kṛddhavir; K₃, N₁, N₂: sakṛddhavi

⁴⁶ N₁: ddvir

⁴⁷ M: evam

⁴⁸ K₁, K₃: ddhruvām

- 1.3.1.14 ⁴⁹ājyabhāgau yajati⁵⁰ vātraghñāv⁵¹ ājyabhāgāv
 1.3.1.15 *agnaye pavamānāyānubrūhīty* ⁵²āhājyasya ⁵³gr̥hñānaś catur *agna*
āyūṃṣi pavasa ity ⁵⁴anvāhāgne *pavasveti* yajati vaṣaṭkr̥te juhoty⁵⁵
⁵⁶1.3.1.16 ⁵⁷*agnaye* ⁵⁸*'nubrūhīty* āhopastṛṇāno 'vadyann⁵⁹ *agnir*⁶⁰ ⁶¹*mūrdhe-*
ty anvāha *tvām agne puṣkarād*⁶² ⁶³*adhīti* yajati⁶⁴ vaṣaṭkr̥te juhoty
 1.3.1.17⁶⁵ ⁶⁶*agnaye* ⁶⁷*pāvakāyānubrūhīty* ⁶⁸āhājyasyaiva gr̥hñānaś catur ⁶⁹*ag-*
ne pāvaka rociṣety anvāha⁷⁰ ⁷¹*sa naḥ*⁷² *pāvaka dīdiva* iti⁷³ yajati vaṣaṭkr̥te
 juhoty

⁴⁹ K₁: ājyabhāg . yajati vā . ghnāv ājyabhāgāv

⁵⁰ N₂: yacśati

⁵¹ K₃,N₁,N₂: vātrtraghñāv; K₂: vātrtraghñāv

⁵² Thus N₁. T₁: āha / ājyasya; K₁: ā . . . ; M,H,C: ājyasya

⁵³ K₁:

⁵⁴ Thus K₃,N₁,N₂,T₁. M: ama ity aya ; H: a ; C: ama ity a

⁵⁵ Thus K₂,K₃. N₁,N₂: juhōti; T₁: juhōti /

⁵⁶ C lacks passages corresponding to the following three sūtras (16,17,18).

⁵⁷ K₁,C: ; M,H: . . . agne puṣkarād adhīti yajati

⁵⁸ K₂,K₃,N₁,N₂: nubrūhīti

⁵⁹ K₃,N₁,N₂: vadyann

⁶⁰ K₂,N₁,N₂: agni

⁶¹ K₂,K₃: mmūrdhety; N₁: mūrdhety

⁶² N₁,T₁: puṣkaramād

⁶³ M: adhīti

⁶⁴ N₁: yajatri

⁶⁵ C has not the passage corresponding to this sūtra.

⁶⁶ K₁: . . . va gr̥hñānaś; C: . . . agne pava

⁶⁷ K₂: prāvakāyā-

⁶⁸ Thus K₂,K₃,N₁,N₂. T₁: āha / ājyasyaiva gr̥hñānaś; M: ājyasyaivāpagr̥hñānaś; H: ājyasyaiva gr̥hñānaś

⁶⁹ N₂ and T₁ lack the passage *agne pāvaka — gr̥hñānaś catur* [up to the middle of 18].

⁷⁰ K₁: anvā .

⁷¹ N₂,T₁ and C lack the passage: *sa naḥ — juhōti*. M: -āsau (instead of *sa naḥ*); K₁: . . . diva iti yajati; C: . . . ti yajati

⁷² Thus K₂,K₃,N₁. H,T₂: naḥ

⁷³ K₂,K₃: ita

- 1.3.1.18⁷⁴ *agnaye*⁷⁵ *śucaye* *'nubrūhīty*⁷⁶ *āhājyasyaiva*⁷⁷ *gr̥hṇānaś catur agniś*⁷⁸
⁷⁹ *śucivratatama* ity ⁸⁰ *anvāhod agne śucayas taveti yajati vaṣaṭkrte juhoty*
1.3.1.19 ⁸¹ *agnaye* ⁸² *sviṣṭakṛte* ⁸³ *'nubrūhīty āha dvir upastr̥ṇānaś*⁸⁴
1.3.1.20 *sakṛd uttarārdhāt*⁸⁵ ⁸⁶ *puroḍāśasyāvadyati catur*⁸⁷ *abhighārayati*
1.3.1.21 ⁸⁸ *saptāvatta sviṣṭakṛd*⁸⁹
1.3.1.22 *gāyatriyau*⁹⁰ *saṃyājye*⁹¹ *agniṃ*⁹² *stomena*⁹³ ⁹⁴ *bodhayety anvāha sa*
*havyavād*⁹⁵ ity *yajati*⁹⁶ *vaṣaṭkrte juhoty*
1.3.1.23 *atyākramya*⁹⁷ *yathāyatanaṃ*⁹⁸ ⁹⁹ *srucau*¹⁰⁰ *sādayitvā prāśitram ava-*
*dyaty*¹⁰¹

⁷⁴ N₂, T₁ lack the passage: *agnaye* — *gr̥hṇānaś catur*.

⁷⁵ K₂, K₃, N₁: *śucaye nubrūhīty*; K₁: *śucaye ya . .*; M: *śucayānubrūhīty*

⁷⁶ Thus K₃, N₁. K₁: . . *syaiva*; M, H, C: *ājyasyaiva*

⁷⁷ K₁: *gr̥hṇā . . . tata . . .*

⁷⁸ Thus K₂, K₃, N₁, N₂, M, H, C, T₁: *agniḥ*

⁷⁹ Thus K₃, N₁, T₁. M, C: *śucivratatamaṃ** (C: -*tamaṃ*) *srucau*; H: *śucivratatama ity* [M committed a mistake of skipping a line and read the fragment of a wrong line.]

⁸⁰ K₁, M, C: . . . ; H: *anvāhārya . . .*

⁸¹ Thus K₃, N₁, N₂, T₁. K₁: . . . *āhopastr̥ṇāno vadya*; M, C: . . . *tena brūhīty āhovast̥ṇāno* (M: -*ovast̥ṇāno*) *'vadya*; H: . . . *te 'nubrūhīty āha*

⁸² K₂: *sviṣṭakṛnubrūhīty*

⁸³ K₃, N₁: *nubrūhīty*

⁸⁴ C: *upastr̥ṇānaḥ*

⁸⁵ K₁, K₃, N₁, N₂: *uttarārdhāt*; K₂: *uttarārdhām*; T₁: *uttarārdhān*; K₁: *uttarā . t*

⁸⁶ K₁: *puroḍāśasyāva.yati*

⁸⁷ K₃: *vatur*

⁸⁸ M: *santāvarta sviṣṭakṛd*; C: . . . *sviṣṭakṛd*

⁸⁹ K₁, K₂, K₃, N₁, N₂: *sviṣṭakṛt**

⁹⁰ T₁: *vāyatriyau*

⁹¹ K₁: *saṃy . jye*

⁹² Thus K₁, K₂, K₃. N₁: *agnīṃ*; N₂, T₁: *agniṃ*; M, H: *agniṃ**; C: *agniṃ*

⁹³ K₁: *sto.ena*

⁹⁴ H: *bodhaye . . .*

⁹⁵ H: *havyavād*

⁹⁶ K₁: . . . ; T₁: *yajati*

⁹⁷ K₃, N₁, T₁: *atyākramya*

⁹⁸ Thus K₂, K₃, N₁. N₂, T₁: *yathāyatanaṃ*; K₁: *yathāyatana.*; H: *yathāyathataṃ**; M, C: *ya thāyataneṣu*

⁹⁹ Thus K₂, K₃, N₁, N₂, T₁. K₁: . . . ; H: *srucena . . .*; M, C: *ta eta . . .*

¹⁰⁰ N₁: *sruco*; H: *srucena*

¹⁰¹ T₁: *avadyati /*

- 1.3.1.24 ¹⁰²apa upaspr̥ṣya trir idāyā¹⁰³ upastr̥ṇīte dvir avadyati pañcakṛtvo
'bhighārayati'¹⁰⁴
1.3.1.25 ¹⁰⁵daśāvattedā-
1.3.1.26 upahūtāyām¹⁰⁶ idāyām¹⁰⁷ agnīdha ādadhāti
1.3.1.27 prāśnanti¹⁰⁸ mārjayante¹⁰⁹ pariharanti¹¹⁰
1.3.1.28 brahmaṇe ¹¹¹prāśite¹¹² prāśitre 'gnīd¹¹³ ¹¹⁴udapātreṇotkara upasīdaty¹¹⁵
1.3.1.29 ¹¹⁶atrāgnyādheyadakṣiṇā¹¹⁷ dadāti
1.3.1.30 ¹¹⁸santatim anu hotur āhutiṇ¹¹⁹ juhōti
1.3.1.31 ¹²⁰prasidhyati karma ¹²¹santiṣṭhata¹²² ¹²³eṣeṣṭir
1.3.1.32 ¹²⁴yajñāyudhāni¹²⁵ ¹²⁶saṃsādyāpaḥ ¹²⁷praṇīyaindrāgnañ ¹²⁸caikāda-

- ¹⁰² K₁,M,C: . . . vadyati pañcakṛtvo; H: . . . dvir avadyati pañcakṛtvo
¹⁰³ K₂: idāyām
¹⁰⁴ K₁,K₂,K₃,N₁,N₂: bhighārayati
¹⁰⁵ K₃: daśāvatte . pahūtāyām; K₂: daśāva . ḍopahūtāyām
¹⁰⁶ C: -pahūtāyam
¹⁰⁷ Not in H.
¹⁰⁸ N₁: prāśtranti; C: prāśnanti
¹⁰⁹ K₁,K₂,K₃,N₁,N₂: mārjjayante
¹¹⁰ C: pariharati
¹¹¹ K₂,C: prāśitre prāśite
¹¹² K₂: prāśite
¹¹³ K₁,K₂,K₃,N₁: gnīd; N₂: dagnīd
¹¹⁴ K₁: udapātr.ṇot*kara; K₃: udapātreṇot*kara; N₁: udapātreṇovakara; N₂,T₁: upapā-
treṇotkara
¹¹⁵ T₁: upasīdati /; K₁: upasī . tīty
¹¹⁶ K₁: at.ā-; K₂: agnyādheyadakṣiṇā
¹¹⁷ K₃,N₂,T₁: -dakṣiṇāyā
¹¹⁸ K₁: santa . . nu
¹¹⁹ Thus K₁,K₂,K₃,N₁,M,H. N₂,C,T₁: āhutiṃ
¹²⁰ K₁,K₂,K₃,N₁,N₂: prasiddhyati karmma
¹²¹ K₁: santi . . . ādaśakapālan
¹²² Thus K₂,K₃,N₁,N₂. H: santiṣṭhate; M,T₁: santiṣṭhate /; C: samtiṣṭhata
¹²³ eṣeṣṭi(r) is not in M,C. H: eṣeṣṭi .
¹²⁴ K₂,K₃,N₁ and T₁ have *yajñāyudhāni* — *praṇīya*, which is missing in the other mss.
K₁: . . . ādaśakapālan nirvapati; H: . . . nirvapati
¹²⁵ K₂,K₃,N₁,N₂: yyajñā-
¹²⁶ Thus K₃,N₁. K₂: saṃsādyāpaga; N₂,T₁: saṃsyādyāpaḥ
¹²⁷ Thus K₂,K₃,N₁. N₂,T₁: praṇīyaindrāgnañ caindrāgnañ; M,C: aindrāgnañ; K₁,H: . .
¹²⁸ Thus K₂,K₃,N₁,N₂. T₁: tvaikādaśakapālan; K₁: . ādaśakapālan; M: ekādaśakapālan;

śakapālan nirvapati¹²⁹ 130

1.3.2*

1.3.2.1 ¹aindrāgnañ caikādaśakapālan nirvapaty² ³ādityaṇ ca carun

1.3.2.2 nirupte ⁴prāṇagrahāṁś ca pr̥śnīṁś ca vyācaṣṭe

1.3.2.3 ⁵samāsanne ⁶’pānagrahāṁś ca pr̥śnīṁś ca ⁷daśahotāram⁸ vyācaṣṭe

1.3.2.4 tasyai vṛdhanvantāv⁹ ājyabhāgāv

1.3.2.5 *indrāgnibhyām anubrūhīty* ¹⁰āhopastr̥ṇāno ’vadyann¹¹

1.3.2.6 ¹²*indrāgnī rocanā diva* ity anvāha *śnathad*¹³ *vṛtram*¹⁴ iti yajati vaṣaṭ-
kr̥te juhoty

C: ekādaśakapālaṃ; H: . . .

¹²⁹ K₁, K₂, K₃, N₁: nirvvapati

¹³⁰ K₁, K₂, K₃, N₁ and N₂ have the “end mark(s)”. K₂ and K₃ gives the number “10(=ma)” between the marks. T₁: //; H: // “iti ”; M: „—” ; C: / / [“2” is written by a second hand.]

* Utilized mss are K₁, K₂, K₃, N₁, N₂, M, H, C, T₁, T₂. H ends at the end of 1.3.2.27.

¹ Thus K₂, K₃, N₁, N₂, M, H. T₁: aindrāgnañ caikādaśakapālaṃ; K₁: . āgnañ caikādaśa-
kapālan; C: aindrāgnaṃ ekādaśakapalaṃ

² K₁, K₂, K₃, N₁: nirvvapati

³ Thus K₂, N₁. K₁: ādityaṇ ca caru; K₃, N₂, T₁, H: ādityaṇ carun; M: ādityaṇ caruṃ; C: ādityaṃ caruṃ

⁴ Thus K₁, K₃, N₁. K₂: prāṇagrahāṁś ca paśnīṁś ca; N₂, T₁: prāṇagrahāṃś ca pr̥śnīṃś
ca; H: prāṇagrahāṁś*ś ca pr̥śnīṁś*ś ca; M: prāṇagrahāṁś*ś ca pr̥śnīṁś*ś ca

⁵ C has not *samāsanne* — *pr̥śnīṁś ca*.

⁶ K₂, K₃, N₁, N₂: pānagrahāṁś ca pr̥śnīṁś ca; K₁: pānagrahāś ca pr̥śnīṁś ca; K₂:
pānagrahāṁ ca pr̥śnīṁś ca; N₂: pānagrahāśmś ca pr̥śnīś ca; M, H: ’pānagrahāṁś*ś
ca pr̥śnīṁś*ś ca; C: ’pānagrahāṃś ca pr̥śnīṃś ca

⁷ K₁: vyācaṣṭ . daśah(o)tāraṃ vyācaṣṭe; M: vyācaṣṭe daśahotāraṃ vyācaṣṭe; H first
wrote as M and later deleted the first *vyācaṣṭe*.

⁸ Thus K₂, K₃. K₁, N₁, N₂, M, H, C, T₁: -hotāraṃ

⁹ K₁: vṛdhan . āv

¹⁰ K₁: āhopastr̥ . no; T₁: āha / upa-

¹¹ K₂, K₃, N₁, N₂, M, H: vadyann

¹² K₁: indrā . . . jati; M, C: indrā . . . yajati; H: indrāgnibhyām . . . yajati

¹³ Thus K₂, K₃, N₂. N₁: śrathad; T₁: ślathad

¹⁴ K₃: vṛttam; N₂: vṛtam

- 1.3.2.7 ¹⁵ *adityā*¹⁶ ¹⁷ *anubrūhīty* ¹⁸ *āhopastr̥ṇāno* 'vadyann'¹⁹
 1.3.2.8 ²⁰ *aditir*²¹ *na uruṣyatv*²² *ity anvāha*²³ *mahīm ū ṣu*²⁴ *mātaram* iti yajati
 vaṣatkr̥te juhōti
 1.3.2.9 ²⁵ *triṣṭubhau saṃyājye*
 1.3.2.10 ²⁶ *santatim anu hotur āhutiṃ*²⁷ juhōti
 1.3.2.11 ²⁸ *prasidhyati karma santiṣṭhata*²⁹ ³⁰ *eṣeṣṭir*
 1.3.2.12 ³¹ *etan nu dvibarhir*³²
 1.3.2.13 *atha yadi*³³ *tribarhiḥ*³⁴ *kuryād*³⁵ ³⁶ *yajñāyudhāni saṃsādyāpaḥ*³⁷ *pra-*
*ñīyāgneyaṃ*³⁸ ³⁹ *cāṣṭākāpālan nirvapaty*⁴⁰ *agnaye ca pavamānāya*⁴¹ *puroḍāsam*
*aṣṭākāpālan*⁴²

¹⁵ Thus N₁, M, C. K₂, K₃, N₂, T₁: *adityānubrūhīty*; K₁: *adityā . nubrūhīty*; H: *ādityā anubrūhīty*

¹⁶ H: *ādityā*

¹⁷ M: *anubrūbrūhīty*

¹⁸ N₁: *āho . . . dyann*; T₁: *āha/ upa-*

¹⁹ K₁, K₂, K₃, N₁, N₂: *vadyann*; M: *padyan*

²⁰ K₁, K₂, K₃, N₂, H: *aditir nna*

²¹ K₂: *aditin*

²² K₃, N₂: *ruṣyatv*

²³ M: *anvāhā*

²⁴ M: *ṣa*

²⁵ K₁: *. . . bhau saṃyājye*

²⁶ K₁: *. ntati . . . hotur*

²⁷ C, T₁: *āhutiṃ*

²⁸ K₁: *prasiddhya . . . rmma*; K₂, K₃, N₁, N₂: *prasiddhyati karmma*

²⁹ Thus K₁, K₂, K₃, N₁, N₂, H. M, T₁: *santiṣṭhate/* ; C: *saṃtiṣṭhate*

³⁰ M: *eṣeṣṭir*

³¹ N₁: *etanu*; K₂: *etan na*

³² M: *dvir barhir*

³³ K₃: *madi*

³⁴ K₂: *tribarhiṃ*; N₁: *tribarhiḥ/*

³⁵ K₁, K₂, K₃, N₁, N₂: *kuryyād*

³⁶ K₁: *yajña . . . ṣṭākāpālan nirvapaty*; H: *yajñāyudhāni . . . yam aṣṭākāpālan nirvapaty*; M, C: *yajñāyudhā* (M: *-āyudha*) . . . *aṣṭākāpālan* (M: *-kapālan*) *nirvapaty*

³⁷ Thus K₂, K₃, N₁. N₂, T₁: *-āpaḥ*

³⁸ Thus K₂, K₃, N₂, T₁. N₁: *-āgneyam*

³⁹ K₂, K₃, N₂: *cāṣṭākāpālan*; T₁: *cāṣṭākāpālan*; K₁, N₁, M, H: *aṣṭākāpālan*; C: *aṣṭākāpālan*

⁴⁰ K₂, K₃, N₁: *nirvapaty*

⁴¹ K₁: *pavamānā .*

⁴² Thus K₁, K₂, K₃, N₁, N₂, T₁, H. M, C: *aṣṭākāpālan*

- 1.3.2.14 ⁴³tad etat sarvagāyatram⁴⁴ prathamam havir
 1.3.2.15 yajñāyudhāni⁴⁵ samsādyāpaḥ⁴⁶ praṇīyāgnaye ca pāvakāya ⁴⁷puroḍā-
 śam aṣṭākapālan⁴⁸ nirvapaty⁴⁹ agnaye ca śucaye⁵⁰ puroḍāśam aṣṭākapālan⁵¹
 1.3.2.16 ⁵²tasyai rayimantāv ājyabhāgau⁵³ yathādevatam⁵⁴ haviṣor
 1.3.2.17 virājau⁵⁵ samyājye
 1.3.2.18 santatim anu hotur āhutiṃ⁵⁶ juhōti⁵⁷
 1.3.2.19 ⁵⁸prasidhyati karma santiṣṭhata⁵⁹ ⁶⁰eṣeṣṭir
 1.3.2.20 yajñāyudhāni⁶¹ samsādyāpaḥ⁶² ⁶³praṇīyaindrāgnāñ ⁶⁴caivaikādaśa-
 kapālan nirvapaty⁶⁵ ādityaṃ⁶⁶ ca⁶⁷ carum⁶⁸
 1.3.2.21 ⁶⁹so eṣā ⁷⁰tathākṣiptaiveṣṭir

⁴³ H: tadet

⁴⁴ K₃: sarvvagāyatram; N₁,K₁,K₂: sarvvagāyatram; N₂: sarvagāyatrah; M,H,C,T₁: sarvagāyatram

⁴⁵ K₁,K₂,K₃,N₁,N₂: yyajñāyudhāni

⁴⁶ Thus K₁,K₂,K₃,N₁. N₂,M,H,C,T₁: apaḥ

⁴⁷ K₁: puroḍā . . ākapālan

⁴⁸ Thus K₁,K₂,K₃,N₁,N₂,H. C: aṣṭākapālam; M,T₁: aṣṭākapālam

⁴⁹ K₁,K₂,K₃,N₁: nirvvapaty

⁵⁰ K₁: śu . ye

⁵¹ Thus K₁,K₃,N₁,M,H. N₂,C,T₁: aṣṭākapālam; K₂: aṣṭāka . . .

⁵² K₂: . . . devatam haviṣor

⁵³ M: ājyabhāgā

⁵⁴ K₃: yathādaivatam; N₂,T₁: yathādaivatam

⁵⁵ K₁,K₂,K₃,N₁: vvirājau

⁵⁶ C,T₁: āhutiṃ

⁵⁷ K₁: juho .

⁵⁸ K₂,K₃,N₁,N₂: prasiddhyati karmma; K₁: . siddhyati karmma

⁵⁹ Thus K₁,K₂,K₃,N₁,N₂,H. C: santiṣṭhata; M,T₁: santiṣṭhate /

⁶⁰ N₁: eṣeṣṭi; M: yeṣeṣṭir

⁶¹ K₁,K₃,N₁,N₂: yyajñāyudhāni; K₂: yyajñā . dhāni

⁶² Thus K₁,K₂,K₃,N₁. N₂,H,C,T₁: -āpaḥ; M: -āvaḥ

⁶³ Thus K₁,K₂,K₃,N₁,H. M,C: -aindrāgnam; N₂,T₁: praṇīyendrāgnāñ

⁶⁴ Thus K₁,K₂,K₃. M,C: caivaikādaśakapālam; N₁: caivaikādaśakapāla; N₂: caiva ekā-
 daśakapālan; T₁: caiva ekādaśakapālam; H: caikādaśakapālan

⁶⁵ K₁,K₂,K₃,N₁: nirvvapaty

⁶⁶ Thus K₁,K₂,K₃,N₁,N₂,H. M,C,T₁: ādityam

⁶⁷ ca is not in K₃,N₂,M,H,T₁.

⁶⁸ K₂: caru; C: carum

⁶⁹ K₁: . . ā tathākṣiptaiveṣṭir

⁷⁰ K₂,K₃,N₂,T₁: tathākṣiptaivaieṣṭir

- 1.3.2.22 ⁷¹etad u tribarhir⁷²
 1.3.2.23 dvibarhis⁷³ ⁷⁴tv āvasthitan
 1.3.2.24 ⁷⁵tasyaitan dvādaśāham⁷⁶ samiddhā agnayo bhavanti
 1.3.2.25 tasyaitad vratan⁷⁷ ⁷⁸nānṛtam vadati na⁷⁹ māmsam aśnāti na
 striyam upaiti nāsyā ⁸⁰palpūlanena⁸¹ vāsaḥ⁸² palpūlayanty⁸³ adhaśśāy a-
 mṛṇmayapāyy⁸⁴ aśūdrocchiṣṭi⁸⁵ svayam⁸⁶ pādaḥ prakṣālayate
 1.3.2.26 bhaktāśi⁸⁷ syād iti tad ekam
 1.3.2.27⁸⁸ ⁸⁹agnihotrocchiṣṭavrata⁹⁰ syād iti ⁹¹tad ekam
 1.3.2.28 yad eva caturṇām⁹² sruvāṇām unnītānām ucchiṣyeta⁹³ tadvrata⁹⁴

⁷¹ N₂: eta . tribarhir; T₁: eta(d u) tribarhir [*du* is inserted above the line.]

⁷² N₁,M: tribarhi; H: trir barhi

⁷³ K₁,K₂,K₃: ddvibarhis; M,H: dvir barhis

⁷⁴ Thus K₁,K₂,K₃,N₁,N₂,M,H. T₁: tv āvasthitam; C: tv avasthitam [*eva* is written above the line], while Caland reads this passage as *tv eva sthitam* in Caland 1924, p.155(=Kl.S., p.290).

⁷⁵ Thus K₁,K₂,K₃,N₁,N₂. H: tasyaita; M,C,T₁: tasyaitam

⁷⁶ C: dvādaśāham

⁷⁷ Thus K₁,K₃,N₁,N₂. M,H,C,T₁: vratam; K₂: dhṛtan

⁷⁸ Thus K₃. Other mss: nānṛtam

⁷⁹ K₂: ta

⁸⁰ K₁: pat . . nena vāsaḥ pat*pūlayanty; M: palpūlanenāsapetpūlayanty

⁸¹ N₁: vat*pūlanena; K₂: pat*pūlanena

⁸² Thus K₁,K₂,N₁. K₃: vāsa; N₂,M,H,C,T₁: vāsaḥ

⁸³ N₁: pat*pūlayanty; K₃: pelpūlayanty; T₁: palpūlayanti /

⁸⁴ M: amṛṇdayapāyy; H: amṛṇmayapāry

⁸⁵ K₁,K₃,N₁: aśūdrocchiṣṭi; K₂: aśūdrocchiṣṭi; N₂: aśūdrocchiṣṭi; T₁: aśūdrocchiṣṭi

⁸⁶ Thus K₂,K₃. Other mss: svayam

⁸⁷ M: bhakāśi; H: 'rbhakāśi ['bharkāśi?]

⁸⁸ H ends with the last word of this sūtra. In the bottom of the last page is written *kramaśaḥ preṣyeta*, date 11-4-27 and copyist's initial.

⁸⁹ K₁: agniho . . . vrata syād iti

⁹⁰ K₂,K₃,N₁: agnihotrocchiṣṭavrata; N₂: agnihotrocchiṣṭavrata; H,T₁: agnihotrocchiṣṭavrata; M,C: agnihotrocchiṣṭavratam Cf.Notes on the Critical Apparatus in Introduction.

⁹¹ C has not *tad ekam*.

⁹² K₁,K₂: catūrṇām; K₃: cantūrṇām; N₁: caturṇām; N₂: casrūrṇām; T₁: caturṇām; M: carūrṇām*; C: carūrṇām

⁹³ K₁,K₂,K₃,N₁: ucchiṣyeta; N₂: uchchiṣyeta; M,H,C,T₁: ucchiṣyeta

⁹⁴ K₁,K₂,K₃,N₁,M: tadvrata; N₂,T₁: tadvṛta; C: tadvratam Cf.Notes on the Critical Apparatus in Introduction.

syād iti tad ekam

1.3.2.29 ⁹⁵yad evainaṃ kiñ^{96 97} cāgacchet tadvrata⁹⁸ syād⁹⁹ iti ¹⁰⁰tad ekam

1.3.2.30 eteṣāṃ¹⁰¹ yatamat ¹⁰²kāmayeta tat kuryāt¹⁰³

1.3.2.31 ¹⁰⁴tasyaitat ¹⁰⁵sarvadopasthānam¹⁰⁶ agnīnāñ¹⁰⁷

1.3.2.E *jyotiṣmantan*¹⁰⁸ *tvāgne*¹⁰⁹

1.3.3*

1.3.3.1 ¹*jyotiṣmantan tvāgne* ²*jyotiṣmān samindha*³ ity āhavanīyaṃ saminddhe⁴ *manase tvā suvargāya*⁵ *lokāyety* ⁶*upatiṣṭhata*⁷

⁹⁵ K₁,K₂,M: yadaivainaṃ

⁹⁶ K₁,K₂,K₃,N₁,N₂,M,H: kiñ

⁹⁷ K₁,K₂,K₃,N₁: cāgacśet ; N₂: āgacśet

⁹⁸ K₁,K₂,K₃,N₁,N₂,M: tadvrata; T₁: tadvṛta; C: tad vrataṃ Cf. Notes on the Critical Apparatus in Introduction.

⁹⁹ K₁: sy.d

¹⁰⁰ K₃,N₂,T₁: dekam

¹⁰¹ N₁: e . ṣām

¹⁰² K₁: . mayeta tat; M: kāmayetat

¹⁰³ K₁,K₂,K₃,N₁,N₂: kuryyāt; T₁: kuryāt; M: kuryād iti /; C: kuryād iti

¹⁰⁴ K₃: ta . . . dopasthānam

¹⁰⁵ K₁,K₂,N₁: sarvvado-

¹⁰⁶ N₂: -opasthānaṃ; T₁: -opasthānaṃ

¹⁰⁷ Thus K₁,K₂,K₃,M, N₂,C: agnīnām; N₁: agnīnāñ; T₁: agnīnām

¹⁰⁸ Thus K₁,K₂,K₃,N₁,N₂. T₁: jyotiṣmantas; M: jyotiṣmanta; C: jyotiṣmantaṃ

¹⁰⁹ K₁,K₂,K₃,N₁ and N₂ have the “end mark(s).” Further, K₂ and K₃ give the number “11(=ma,na)” between the marks. T₁: //; M: „—”; C: / / [On the right the number 3 is written by a second hand.]

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,C,T₁,T₂.

¹ Thus K₁,K₃,N₁,N₂. C: jyotiṣmantaṃ; K₂: jyotiṣmantthan tvāgne; M: jyotiṣmanta tvāgne; T₁: jyotiṣmantasvāgne

² N₁: jyotiṣmān . . . ity āhavanīyaṃ

³ K₁: i . . . yaṃ samindhe

⁴ Consonant gemination resolved. K₁,K₂,K₃,N₁,N₂,M: samindhe; C: saminddhe

⁵ Thus K₁,K₂,K₃,N₁,N₂. M,C,T₁: suvargāya

⁶ K₃: upa

⁷ T₁: upatiṣṭhate / ; M: upatiṣṭhata /

- 1.3.3.2 ⁸ *āyusmantan*⁹ *tvāgna āyusmān*¹⁰ *samindha* iti gārhapatyam¹¹ saminddha¹² ¹³ *āyuṣe* ¹⁴ *tvā prajanāyety* upatiṣṭhate
 1.3.3.3. ¹⁵ *'nnādan*¹⁶ ¹⁷ *tvāgne 'nnādas*¹⁸ *samindha*¹⁹ ity anvāhāryapacanam²⁰ saminddhe²¹ *prāṇāya* ²² *tvānnādyāyety* upatiṣṭhate
 1.3.3.4 *kāmāya vo vyāptyai jyotiṣmataś*²³ *śakeyam*²⁴ iti sarvān²⁵ sahopatiṣṭhate *vittan*²⁶ *ca me* ²⁷ *gopāyatāsāñ cety*
 1.3.3.5 *avantu mām ṛsayo* ²⁸ *devabhūtā*²⁹ iti saptarṣibhyo³⁰ ³¹ namaskaroty³² *uta* ³³ *nas tanūnān*³⁴ *tanūdhā*³⁵ ³⁶ *amartyā martyam*³⁷ *abhi mā sacantām*³⁸ ³⁹ *ā*

-
- ⁸ K₃: . . . n tvāgna
⁹ Thus K₁, K₂, N₁, N₂, M, C, T₁: āyusmantam
¹⁰ K₂: āyusman
¹¹ K₃: gārhapatyam
¹² Consonant gemination resolved. K₁, K₂, K₃, N₁, N₂, M, T₁: samindhe; C: saminddha
¹³ K₁: . . ṣe tv . . janāyety
¹⁴ K₁: tv . . janāyety
¹⁵ K₁: nnā . āgne
¹⁶ K₂, K₃, N₂: nnādan; N₁: nādan; M, T₁: 'nnādan; C: annādam
¹⁷ M, C: dhāne
¹⁸ K₁, K₂, K₃, N₁, N₂, M: nnādas; T₁, C: 'nnādas
¹⁹ N₁: samindhana
²⁰ K₁, K₂, K₃, N₁, N₂: anvāhāryapacanam; M: anvāhāryavacanas
²¹ Consonant gemination resolved. K₁, K₂, K₃, N₁, N₂, M, T₁: samindhe; C: saminddhe
²² K₃: tvānnā . . . te; C: tvānnādyāyopatiṣṭhate
²³ C: jyotiṣmataḥ
²⁴ K₁: śa . yam
²⁵ K₁, K₂, K₃, N₁: sarvvān
²⁶ C: vittam
²⁷ T₁: gopāyatāsāntvety; C: gopāyatāsām cety
²⁸ T₁ has not *devabhūtā iti*.
²⁹ K₁, M, C: devajñātā; K₃, N₂: devajūtā
³⁰ K₃, N₂: nāptarṣibhyo [T₁ first wrote *nāptarṣibhyo* and corrected it into *saptarṣibhyo*.]
³¹ K₃: . . . nas
³² M, C: hamasphuroty
³³ K₁: nas . . . nū . . rttyā marttyam
³⁴ Thus K₂, K₃, N₁, N₂. T₁, C: tanūnām; M: tanūnānān
³⁵ N₁: tanūdhāḥ
³⁶ K₃, N₁, N₂: amarttyā marttyam; K₂: amarttyā marttyām
³⁷ K₁, N₁: marttyam
³⁸ K₁: saccantām; M: sacantam
³⁹ K₁: ā . . . ntu

*mā viśantu*⁴⁰ *pitaro diviṣṭhā*⁴¹ ity

1.3.3.6 *athāpo vratabhṛto*⁴² *vrataṃ*⁴³ *me* ⁴⁴*dhārayatāpsu śraddhety āha nā-*
cāmati

1.3.3.7 *cakṣur asi śrotram asīty* *adhivadaty*⁴⁵

1.3.3.8 *amṛtaṃ*⁴⁶ *brāhmaṇaṃ*⁴⁷ *pañcaprakramam*⁴⁸ ity *vedim abhiprākṛāmaty*⁴⁹

1.3.3.9 ⁵⁰*āpo hi ṣṭhā mayobhuva* ity *antarvedi*⁵¹ ⁵²*ṛcena mārjayanta*

1.3.3.10 ⁵³*iḍāyai vāstv* ⁵⁴*asītīmām* *abhimṛsati* ⁵⁵*vāstuṣmān bhūyāsaṃ*⁵⁶ *prati-*
*ṣṭhāsi pratiṣṭheṣaṃ*⁵⁷ ity

1.3.3.11 *bradhnasya viṣṭape*⁵⁸ ⁵⁹*'ham*⁶⁰ *mām sādāyāmīti* *dakṣiṇata āhavanīya-*
syopaviśati

1.3.3.12 *kāmastha kāmēna vo 'nuvikṣa*⁶¹ ity *agnīn anuvikṣate*

1.3.3.13 *'sau*⁶² *me kāmāsaṃ*⁶³ *samṛddhyatām*⁶⁴ ity *yaṃ kāmāṃ kāmāyate*⁶⁵ *tam*
āsāste

⁴⁰ K₁: . . .

⁴¹ M: darviṣṭhā; C: 'darpiṣṭhā

⁴² K₂: vṛtabhṛto

⁴³ Thus K₁, K₃, N₁, N₂. M, C, T₁: vrataṃ; K₂: vratan

⁴⁴ K₃, N₂: dhārayatapnu; K₁: dhārayatāphnu; M: dhārayatopsu

⁴⁵ M: adhipadaty

⁴⁶ Thus K₂, K₃. K₁: amṛta.; N₁, N₂, M, C, T₁: amṛtaṃ

⁴⁷ Thus K₂, K₃, C. K₁, N₁, N₂, M, T₁: brāhmaṇaṃ

⁴⁸ K₁: pañcaprakrāmam

⁴⁹ T₁: abhiprākṛāmati /

⁵⁰ K₂: . . . mārjjayate

⁵¹ K₁, K₃, N₁: antarvvedi

⁵² Thus C. K₁: ṛcena mārjjayanta; K₂: . . . mārjjayate; K₃, N₂: ṛcena mārjjata(N₂:
mārjjata); N₁: ṛcena mārjjayate; T₁: ṛcena mārjjayatem; M: ṛcainā mārjjanta

⁵³ K₁: iḍā . . . bhūyāsaṃ pratiṣṭhāsi; K₂: . . . ṣṭhāsi

⁵⁴ K₃, N₁, T₁: asīti mām

⁵⁵ M, C: . . . bhūyāsaṃ

⁵⁶ Thus K₃. K₁, N₁, N₂, M, C, T₁: bhūyāsaṃ

⁵⁷ C: pratiṣṭheyam

⁵⁸ K₁: . . pe; T₁: viṣṭave

⁵⁹ K₃, N₂: hamām

⁶⁰ Thus K₁, K₂, N₁. M, C: 'ham; T₁: ham; K₃, N₂: ha

⁶¹ K₁, K₂, K₃, N₁, N₂, M: nuvikṣa

⁶² K₁, K₂, K₃, N₁, N₂, T₁: sau

⁶³ C: kāmāḥ

⁶⁴ K₃, N₁, N₂: samṛddhyatām

⁶⁵ K₁: kāmeyate

1.3.3.14 saṃ⁶⁶ ⁶⁷haivāsmāi sa kāmaḥ⁶⁸ padyata⁶⁹

1.3.3.E⁷⁰ ⁷¹āraṃbha evātaḥ⁷²

1.3.4*

¹1.3.4.1 ²āraṃbha³ evāto

1.3.4.2 ⁴'dya⁵ paurṇamāsyā⁶ upavasatha ity agnīnām⁷ bhasmoddharanti pa-
ristṛṇanty⁸ agnīn upavasatharūpaṃ kurvanti

1.3.4.3 sāyam ahutvāgnihotraṃ gārhapatya⁹ ājyam¹⁰ ¹¹vilāpyotpūya ¹²sru-

⁶⁶ K₁,M: taṃ

⁶⁷ K₂: hevāsmāi

⁶⁸ Thus K₁,K₂,K₃,N₁. N₂,C,T₁: kāmaḥ; M: kāmala

⁶⁹ Thus K₁,K₃,M,T₁. N₁,C: padyate N₁ has the “end mark” here.

⁷⁰ This sūtra is not in N₁.

⁷¹ K₂: āraṃbha evāta; K₃: āraṃbha yevātaḥ; N₂,T₁: āraṃbha yevātaḥ; K₁: āraṃbha evā . ; M,C: āraṃbha (C: āraṃbha) evātaḥ

⁷² K₂,K₃ and N₂ have the “end mark(s)” here. K₂ gives the number “12(=ma, nna)” between the marks. K₃ does not give the number here, which is an exceptional case with this ms. N₁ does not have word-repetition which would be expected at paṭala-end. T₁ has the double daṇḍa “// ” to show the section-end. K₁ shows lacuna here and neither the “end mark” nor the word-repetition is not seen on the ms. Judging from the space of lacuna (of about 16 syllables), however, the existence of both is inferred.

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,C,T₁,T₂.

¹ The passage containing paṭala-transition is in lacuna with the mss of K₁ recension. K₁'s space of lacuna seems to support the idea that the repetition phrase in the paṭala-transition would exist in this ms.

² K₁,M,C:

³ Thus K₃. K₂,N₁,N₂,T₁: āraṃbha

⁴ K₁: . . . pavasatha ity; M,C: . . . āvasatha ity

⁵ K₂,K₃,N₁,N₂,T₁: dya

⁶ K₂,K₃,N₁,N₂: paurṇamāsyā

⁷ Thus K₃. K₂,K₃,N₁,N₂,T₁: agnīnām

⁸ K₁: paristṛṇa .

⁹ K₃: gārhapatya

¹⁰ Thus K₃. K₁,K₂,N₁,N₂,M,C,T₁: ājyam

¹¹ K₃,N₂,T₂: vilāpyotpūya

¹² Thus K₁,K₂,K₃,N₁,N₂,M,T₁. C: sruvaṃ ca sruvaṃ ca

vañ ca srucañ ca sammṛjya¹³ ¹⁴prāñ etyāhavanīyasyārdhañ¹⁵ caturgrhītaṃ¹⁶
grhṇīte
1.3.4.4 taj¹⁷ juhōti pūrṇā¹⁸ paścād ity āhavanīye
1.3.4.5 ¹⁹'parañ²⁰ caturgrhītaṃ²¹ ²²grhṇīte taj juhōti yat te devā adadhur²³
ity āhavanīya eva
1.3.4.6 ²⁴pratyañ paretya²⁵ ²⁶gārhapatyasyārdhañ²⁷ caturgrhītaṃ²⁸ grhṇīte²⁹
1.3.4.7 taj³⁰ juhōti ³¹yat te devā adadhur iti gārhapatye
³²1.3.4.8 'parañ³³ ³⁴caturgrhītaṃ³⁵ grhṇīte ³⁶taj³⁷ juhōti pūrṇā³⁸ paścād iti
gārhapatya³⁹ eva

¹³ Thus K₁,K₂,K₃,N₁,N₂. M,C,T₁: sammṛjya

¹⁴ K₃,T₁: prājetya- ; K₁: pr . . . yasyārdhañ

¹⁵ K₁,K₂,N₁: -ārdhañ; K₃,N₂: -āddhañ; M,C,T₁: -ārdhañ

¹⁶ K₁,K₂,K₃,N₁,N₂: caturgrhītaṃ

¹⁷ N₁: tañ

¹⁸ K₁,K₂,K₃,N₂: pūrṇā

¹⁹ Thus T₁. K₁,M: pa . . .

²⁰ K₂,K₃,N₁,N₂: parañ; M,T₁: 'param; C: param

²¹ K₃,N₁,N₂: caturgrhītaṃ

²² Thus K₃,N₁,T₁. K₁: . . . nīya eva; M,C: grhṇīte . . . eva

²³ T₁: adadhur

²⁴ N₂: pratyañ caretya

²⁵ K₁: paretyā

²⁶ K₃: gārhapatyasyā-

²⁷ K₁,K₂,K₃,N₂: -ārdhañ; N₁: -āddhañ; M,C,T₁: -ārdhañ

²⁸ K₁,K₂,K₃,N₁: caturgrhītaṃ; M,C: caturgrhītaṃ; N₂: caturgrhīte; T₁: caturgrhīte

²⁹ N₁: grhṇī

³⁰ N₁: tañ; N₂: taja

³¹ K₃,N₂ and T₁ have skipped the passage yat te devā — taj juhōti (1.3.4.7–8) probably by an oversight; first done by K₃ which was faithfully copied by N₂ and then by T₁.

³² In C, the passages from 1.3.4.8 to 19 ['parañ caturgrhītaṃ grhṇīte taj juhōti — ity āhavanīya eva] are contracted into the following: taj juhōti pūrṇā paścād ity āhavanīye caturgrhītaṃ grhṇīte yat te devā adadhur ity āhavanīya eva. This is probably due to careless mistake on the part of the M_c's copyist.

³³ K₁,K₂,N₁: parañ; M,C: param

³⁴ K₁: caturgg . . . ; K₂: caturgrhīte

³⁵ N₁: caturgrhītañ

³⁶ K₁: . . .

³⁷ N₁: tañ

³⁸ K₂,K₃,N₂: pūrṇā

³⁹ K₃: gārhapatya

- 1.3.4.9 ⁴⁰gatvānvāhāryapacanasyardhañ⁴¹ caturgrhītaṃ⁴² grhṇīte
 1.3.4.10 ⁴³taj juhoty *ekāṣṭakety* ekāṣṭakāṃ
 1.3.4.11 ⁴⁴[ekāṣṭakāṃ]⁴⁵ hutvā vasanti
 1.3.4.12 ⁴⁶prātar⁴⁷ hutvāgnihotraṃ gārhapatya⁴⁸ ājyam⁴⁹ ⁵⁰vilāpyotpūya ⁵¹sru-
 vañ ca srucañ ca ⁵²sammrjyātraiva caturgrhītaṃ⁵³ grhṇīte
 1.3.4.13⁵⁴ ⁵⁵taj⁵⁶ juhوتي *yat te devā adadhur* iti gārhapatyē⁵⁷

⁴⁰ K₂,K₃,N₂: gatvānvāhāryapacanasyā-; N₁: gatvānvāhārya-; K₁: . . . hāryapacana-
 syā . . .

⁴¹ K₂,K₃,N₁,N₂: -ārdhañ; M,T₁: -ārdham

⁴² K₂,K₃: caturgrhītaṃ; N₁: ca x x hītaṃ [two syllables illegible]

⁴³ Thus construed. K₂: taj juhotīty ekāṣṭakety ekāṣṭakāṃ; N₁: tañ juhotīty ekāṣṭakety
 ekāṣṭakāṃ; K₃: taj juhotīty ekāṣṭaty ekāṣṭakāṃ; N₂: taj juhotīty ekāṣṭakāṃ; T₁: taj
 juhوتي/ ity ekāṣṭakāṃ; K₁,M: . . . For C, see note 32 above.

The reading in the text has been construed from two reasons: 1. this offering expects
 to be accompanied by a mantra like the previous offerings in the Āhavanīya and the
 Gārhapatya (cf. also another offering on the Anvāhāryapacana in 16); 2. as the
 previous two sets of offering are for the pair of Full- and New-moon nights, this offer-
 ing is expected for Ekāṣṭakā. (For this triad of three nights, cf. ŚB6.2.2.30; 6.4.2.10;
 TB3.11.1.19 etc. “*ekāṣṭakā*” is a pratika of TS4.3.11h(=KS39.10) and the mantra is
 also used in VādhŚS8.42(Agnicayana) for placing a brick called *Ekāṣṭakā*, of which use
 is found only in the Vādhūla school.

⁴⁴ K₁,M: . . . ; [for C, see note 32 above]

⁴⁵ The word in parenthesis is supplied by the editor. The second *ekāṣṭakāṃ* might have
 been dropped probably for fear of having a redundant word.

⁴⁶ K₁: . . . hotraṃ; M: . . . agnihotraṃ

⁴⁷ K₂: pratar; N₂: prāta

⁴⁸ K₃: gārhapatya; N₁: gārhhapatyañ ca

⁴⁹ Thus K₃. K₁,K₂,N₁,N₂,M,T₁: ājyam

⁵⁰ K₃,N₂: vilāpyolpūya

⁵¹ Thus K₁,K₂,K₃,N₁,N₂,T₁,M.

⁵² Thus K₁,K₂,N₁[except the sandhi variation]. K₃: sammrjyātraīyañ [=T₁ before cor-
 rection.]; N₂: sammrjyātraivañ; M,T₁: sammrjyātraiva

⁵³ K₁,K₂,K₃,N₁,N₂: caturgrhītaṃ

⁵⁴ This sūtra is not in K₂. See note 55.

⁵⁵ Thus K₁,K₃,T₁. K₂: taj juhوتي saṃvatsarasya pratimāṃ [K₂ carelessly jumped to 16
 (where the same wording occurs) and omitted the passage inbetween]; M: taj juhوتي
 pūrṇā paścād iti gārhapatya eva [M jumped from *taj juhوتي* to the same wording *taj
 juhوتي* of 14.]

⁵⁶ N₁: tañ

⁵⁷ K₃: gārhapatyē

- 1.3.4.14⁵⁸ 'parañ⁵⁹ caturgrhītaṃ⁶⁰ grhṇīte taj⁶¹ juhōti pūrṇā⁶² paścād iti
⁶³gārhapatya eva
1.3.4.15⁶⁴ ⁶⁵gatvānvāhāryapacanasāyārdhañ⁶⁶ caturgrhītaṃ⁶⁷ grhṇīte
1.3.4.16 ⁶⁸taj juhōti samvatsarasya⁶⁹ pratimām iti prājāpatyām⁷⁰
1.3.4.17 apareṇa gārhapatyam⁷¹ parītya prāñ etyāhavanīyasyārdhañ⁷² caturgr-
hītaṃ⁷³ grhṇīte
1.3.4.18 taj⁷⁴ juhōti pūrṇā⁷⁵ paścād iti āhavanīye
1.3.4.19 'parañ⁷⁶ caturgrhītaṃ⁷⁷ grhṇīte taj⁷⁸ juhōti yat⁷⁹ te devā adadhur⁸⁰
ity āhavanīya eva⁸¹
1.3.4.20 yajñāyudhāni saṃsādyāpaḥ⁸² ⁸³prañīyārambhañīyām⁸⁴ iṣṭim⁸⁵ ⁸⁶nir-

⁵⁸ This sūtra is not in K₂. See note 55 above.

⁵⁹ K₁,K₃,N₁,N₂: parañ; M,T₁: 'param

⁶⁰ K₁,K₃,N₁,N₂: caturgrhītaṃ

⁶¹ N₁: tañ

⁶² K₁,K₃,N₂: pūrṇā

⁶³ K₁: gārhapatya . . . ; K₃: gārhapatya eva

⁶⁴ This sūtra is not in K₂. See note 55 above.

⁶⁵ K₃,N₁,N₂: gatvānvāhāryapacanasā-; K₁:; M: gatvānvāhāryapacana;
T₁: gatvānvāhāryapacanasā-

⁶⁶ K₃,N₁,N₂: -ārdhañ

⁶⁷ K₃,N₁,N₂: caturgrhītaṃ

⁶⁸ K₁: . . . jāpatyām; M: . . . prājāpatyām

⁶⁹ Thus K₃. K₂,N₁,N₂,T₁: samvatsarasya

⁷⁰ K₂: prājāpatyām

⁷¹ K₁,N₁,N₂,M,T₁: gārhapatyam; K₂,K₃: gārhapatyam

⁷² K₁,K₂,K₃,N₁,N₂: -ārdhañ; M: -ārdhañ; T₁: -ārdham

⁷³ K₁,K₂,K₃,N₁,N₂: caturgrhītaṃ

⁷⁴ N₁: tañ

⁷⁵ K₁,K₂,K₃,N₂: pūrṇā

⁷⁶ K₁,K₂,K₃,N₁,N₂: parañ; M: 'parañ; T₁: 'param

⁷⁷ K₁,K₃,N₁,N₂: caturgrhītaṃ

⁷⁸ N₁: tañ

⁷⁹ K₁: ayat

⁸⁰ M: adadur

⁸¹ C has contracted the passages 1.3.4.8-19. See note 32 above.

⁸² Thus K₁,K₂,K₃,N₁,N₂.

⁸³ K₂: pañīyā-

⁸⁴ Thus K₃. K₁,K₂.N₁,N₂,M,C,T₁: -ārambhañīyām

⁸⁵ K₁,K₂,K₃,N₁,N₂: iṣṭin; M: iṣṭan

⁸⁶ K₁: ni . . . pālan [lacuna till the end of the sūtra]

vapaty⁸⁷ ⁸⁸āgnāvaiṣṇavam⁸⁹ ekādaśakapālam⁹⁰ sarasvatyai caruṃ sarasvate dvādaśakapālan⁹¹

1.3.4.21 nirupte⁹² ⁹³prāṇagrahāṃś ca prśnīmś ca vyācaṣṭe

1.3.4.22 ⁹⁴tasya haviṣkṛtā vācam⁹⁵ viṣṭya caturgrhītena⁹⁶ caturhotāram⁹⁷ āhavanīye juhōti⁹⁸

1.3.4.23 ⁹⁹tam eva samāsanne vyācaṣṭe ¹⁰⁰tasyai vārtraghnāv ājyabhāgāv

1.3.4.24 agnāvaiṣṇū, agnāvaiṣṇū¹⁰¹, pra ṇo devy, ā no divaḥ¹⁰², pīpivāṃsaṃ¹⁰³ ¹⁰⁴sarasvata ¹⁰⁵stanam¹⁰⁶, yasya vratam¹⁰⁷ paśavo ¹⁰⁸yanti¹⁰⁹ sarva¹¹⁰ iti ¹¹¹ha-

⁸⁷ K₂,N₁,T₁: nirvvapaty; K₃,N₂: nivapati

⁸⁸ Thus K₃,T₁. So is reconstructed in C: āgnāvaiṣṇavam (ekādaśakapālam sarasvatyai caruṃ, sarasvate dvādaśakapā)lam; K₁: . . . ālan [the end of sūtra]; M: āgnāvaiṣṇavam . . . la [the end of sūtra]

⁸⁹ N₁: āgnovaiṣṇavam; M: āgnāvaiṣṇavam; T₁: agnāvaiṣṇavam

⁹⁰ C: ekādaśakapālam

⁹¹ K₂,K₃,N₁,N₂: dvādaśakapālan; K₁: . . . ālan; T₁: dvādaśakapālam; C: dvādaśakapā)lam

⁹² K₂: nipte

⁹³ Thus K₁,K₃,N₁. K₂: prāṇagrahāṃś ca prśnīmś ca; N₂,T₁,C: prāṇagrahāṃś ca prśnīmś ca; M: prāṇagrahāṃś*ś ca prśnīmś*ś ca

⁹⁴ K₁: . . . viṣkṛtā

⁹⁵ Thus K₃. K₁,K₂,N₁,N₂,M,C,T₁: vācam

⁹⁶ K₁,K₂,K₃,N₁,N₂: caturgrhītena

⁹⁷ K₂: caturhotāram

⁹⁸ K₂: . . .

⁹⁹ T₁: tam eva āsanne; K₂: . . . vārtraghnāv

¹⁰⁰ Thus K₁,K₃,N₂. N₁: tasyaiva vārtraghnāv; T₁,C: tasyaivārtraghnāv; M: tasyai vārtraghnāv

¹⁰¹ Not in T₁.

¹⁰² Thus K₁,K₂,N₁. K₃: . vaḥ; N₂,C,T₁: divaḥ; M: divaṃ

¹⁰³ N₁: pīpivāṃsa; C: pīpivāṃsam; T₁: pipivāṃsam

¹⁰⁴ K₁,K₂,K₃,N₁,N₂,T₁,M,C: sarasvata Cf. Notes on the Critical Apparatus in Introduction.

¹⁰⁵ K₁: sta . . . ratam paśa . . .

¹⁰⁶ N₁: stanam

¹⁰⁷ Thus K₂,K₃. K₁: ratam; N₁,N₂,M,C,T₁: vratam

¹⁰⁸ Thus N₁,N₂,T₁. M: yanta . . . iti haviṣa . . . saṃyājye; C: yantīti haviṣā(ṃ triṣṭubhau) saṃyājye

¹⁰⁹ K₃: yantī

¹¹⁰ K₂,K₃,N₁: sarvva; Not in C

¹¹¹ Thus K₃,N₁,N₂. T₁: haviṣāṃ triṣṭubhau; K₂: ha . ṣān triṣṭubhau; M: haviṣa . . . ; C: havi(ṣāṃ triṣṭubhau)

viṣān

1.3.4.25 triṣṭubhau samyājye

1.3.4.26 dakṣiṇāmukhe¹¹² mithunau¹¹³ gāvau¹¹⁴ dattvā¹¹⁵ yathāśraddhan¹¹⁶
dadāti

1.3.4.27 santatim anu hotur āhutiṇ¹¹⁷ juhōti

1.3.4.28 prasidhyati¹¹⁸ karma¹¹⁹ santiṣṭhata¹²⁰ ārambhaṇīyeṣṭir¹²¹

1.3.4.29 yajñāyudhāni¹²² 123 saṃsādyāpaḥ¹²⁴ praṇīya¹²⁵ prasiddham¹²⁶ pau-
rṇamāsena¹²⁷ haviṣā¹²⁸ yajate¹²⁹ 130

Punarādheya (1.4)

1.4.1*

1.4.1.1 prasiddhā āgnyādheyikāś¹ sambhārā²

¹¹² K₁: . . ṇāmukhe

¹¹³ K₂, K₃, N₂: mithuno

¹¹⁴ K₁: dat . . āśraddhan

¹¹⁵ Consonant gemination resolved. K₂, K₃, N₁, N₂, T₁, M: datvā; K₁: dat . . ; C: dattvā

¹¹⁶ Thus K₂, K₃, N₁, N₂, T₁, M. K₁: . . āśraddhan; C: yathāśraddham

¹¹⁷ Thus K₁, K₂, K₃, N₁, N₂, M. C, T₁: āhutiṇ

¹¹⁸ K₁, K₂, K₃, N₁, N₂: prasidhyati

¹¹⁹ K₁, K₂, N₁, N₂: karma; K₃, N₂: karyya

¹²⁰ Thus K₁, K₂, K₃, N₁, N₂. M: santiṣṭhata /; C: santiṣṭhata; T₁: santiṣṭhate /

¹²¹ Thus K₃. K₁, N₁, N₂, M, C, T₁: ārambhaṇīyeṣṭir; K₂: ārambhaṇīyeṣṭi

¹²² K₁, K₃, N₁, N₂: yajñāyudhāni

¹²³ N₁: saṃ saṃsādyā-; M: saṃsādyā apaḥ

¹²⁴ Thus K₁, K₂, K₃, N₁. N₂, M, C, T₁: -āpaḥ

¹²⁵ T₁: prasiddhapaurṇamāsena

¹²⁶ Thus K₃. K₁, K₂, N₁, N₂, M, C: prasiddham

¹²⁷ K₁, K₂, K₃, N₂: paurṇamāsena

¹²⁸ N₁: haviṣaḥ /

¹²⁹ N₂: yajeta

¹³⁰ K₁, K₂, K₃, N₁ and N₂ have the “end mark(s)” here; K₂ and K₃ give the number “13[=ma, nya] between the marks. T₁: //; M: „—”; C: // // C has in the next line //iti tṛtīyo ’nuvākah//”. [There is, however, no mention of dvitīyo ’nuvākah previously in C.]

* Utilized mss are K₁, K₂, K₃, N₁, N₂, M, C, T₁, T₂.

¹ Thus K₁, K₂, K₃, N₁, N₂, M, T₁. C: āgnyādheyikāḥ

² Thus K₂, K₃. K₁, N₁, N₂, M, C, T₁: sambhārā

- 1.4.1.2 athetare³ punarṇiṣkṛto⁴ rathah⁵ punarutsyūtam⁶ vāsaḥ⁷ ⁸punarutsrṣṭo⁹
'naḍvān¹⁰ darbhaś¹¹ śatakāṇḍaś¹² ¹³ṣaḍḍhiranyaśalkās¹⁴ teṣān¹⁵ trayo¹⁶ 'ṣṭāpr-
ḍakā¹⁷ dve tṛṇakalāpyāv
1.4.1.3 ¹⁸adyarddhipunarādheyasyopavasatha ity agnīnām¹⁹ ²⁰bhasmoddhar-
anti
1.4.1.4 śalkair²¹ agnim inddhe²² gārhapatyam²³
1.4.1.5 adhivṛkṣasūrye²⁴ brahmaudanān²⁵ nirvapati²⁶

³ After *athetare*, K₁ has: (*dve ukhe mu*).

⁴ K₂, K₃: punarṇiṣkṛto; N₁: punaniṣkṛto; K₁: . . . ṣkṛto

⁵ Thus K₁, K₂, K₃. N₂, C, T₁: rathah; N₁: ratha; M: ratham

⁶ Thus K₂, K₃. N₂, M, C: punarutsyūtam; N₁, T₁: punarutsūtam; K₁: . . . ; T₂: punar-
udyūtam

⁷ Thus K₂, K₃, N₁. N₂, C, T₁: vāsaḥ; K₁: . saḥ; M: vāsa

⁸ K₁: punaru . ṣṭ . . ḍv . . . takāṇḍaś; N₁: punarutsrṣṭo . . . rbha śatakāṇḍa

⁹ K₃: punaritsrṣṭo

¹⁰ K₃, N₂, T₁: naḍvā

¹¹ Thus K₂, K₃, M. C: darbhaḥ; N₁: . rbha; N₂: dataś; T₁: dataḥ

¹² Thus N₁. K₃, N₂, T₁: śatakāṇḍa; K₁: . takāṇḍaś; C: śatakāṇḍaḥ; K₂: śakāṇḍaś; M:
śatakāna

¹³ Thus K₂, K₃, C, T₁. K₁, N₂, M: ṣaḍḍhiranyaśalkās; N₁: ṣaḍḍhiranyaśat*kās

¹⁴ K₁: teṣā. . y.(o)

¹⁵ Thus K₂, K₃, N₁, N₂, M. C, T₁: teṣām; K₁: teṣā .

¹⁶ C: trāyo 'ṣṭāprḍakā

¹⁷ K₁, K₃, N₂: ṣṭāprḍakā; T₁, C: 'ṣṭāprḍakā; M: ṣṭāvṛḍakā; K₂: ṣṭāprḍakān; N₁: ṣṭāprḍa-
kāra

¹⁸ K₂: adyarddhipunarādheyosya apavasatha; N₁: adyarddhipuna . . . yayo-; T₁: ad-
yarddhipunarādheyasyo-

¹⁹ Thus K₂, K₃. K₁, N₁, N₂, M, C, T₁: agnīnām

²⁰ K₂: bhasmoddhanti

²¹ N₁: śat*kair; M: ralkair

²² Thus consonant gemination resolved. K₁, K₂, K₃, N₁, N₂, M, T₁: indhe; C: inddhe

²³ K₃, N₂: gārhapatyam; N₁: gā . . .

²⁴ K₁, K₃, N₂: adhivṛkṣasūrye; K₂: adhivṛkṣasūryyo; N₁: . . . sūrye; M: adhivṛkṣe
sūrye

²⁵ Thus K₁, K₂, K₃, N₁, N₂, M. C, T₁: brahmaudanām

²⁶ K₁, K₂, K₃, N₁: nirvapati

- 1.4.1.6 ²⁷tasmiñ²⁸ śrāpyamāṇa ²⁹evādhvaryur agnihotrañ³⁰ juhōti
 1.4.1.7 ³¹taṃ śṛtam āhvārayaty³² eva ³³sthālyai bilan³⁴ ³⁵nāṅgārebhya ³⁶uc-
 chinatty³⁷
 1.4.1.8 ājyañ³⁸ ca ³⁹hiraṇyasaḥkaṇ ca pātriyām ⁴⁰upastṛṇīte 'naṣṭāpṛḍakan
 1.4.1.9 tisro darvīr⁴¹ ⁴²upastṛṇābhghāritā uddharati
 1.4.1.10 kāmam ūrdhvan⁴³ tata uddhṛtya vyūhya⁴⁴ hiraṇyasaḥkam⁴⁵ prāsyā-
 naṣṭāpṛḍakam⁴⁶ ⁴⁷bahūpasiṅcati
 1.4.1.11 tañ⁴⁸ catvāra āṛṣeyāḥ⁴⁹ ⁵⁰prāśnanti⁵¹

²⁷ M: tasmij jñāpyamāṇa

²⁸ Thus K₁,K₂,K₃,N₁,N₂. C,T₁: tasmin

²⁹ K₁,K₂,K₃,N₁,N₂: evāddhvaryur

³⁰ Thus K₁,K₂,K₃,N₁,N₂,M. C,T₁: agnihotraṃ

³¹ N₁: t . . . ārayaty

³² K₁: āhvāhvārayaty; M: anvāhārayaty

³³ K₁: sthā . . . āṅgārebhya

³⁴ Thus K₂,K₃,N₁,N₂,M,T₁. C: bilan

³⁵ K₂,K₃,N₁,N₂,T₁: nāṅgārebhya; M,C: nāṅgārebhya

³⁶ K₂: u=pastrṇīte; K₃: u=stṛṇīte N₂,T₁ have not *ucchinatty ājyañ ca hiraṇyasaḥkaṇ ca pātriyām*, since they dropped the abbreviation sign.

³⁷ K₁: ucśinatty; N₁: ucśinaty; T₂: ucchinatty; M,C: ucchinatty

³⁸ N₁,M,T₁: ājyañ; K₁: ā . J; T₂,C: ājyaṃ

³⁹ Thus M. K₁: hiraṇyasaḥkaṇ ca; C: hiraṇyasaḥkam ca; N₁,T₂: hiraṇya . . .

⁴⁰ N₁: upastṛṇīte naṣṭāpṛḍakan; K₁: upa . . te naṣṭāpṛḍakan; K₂: =pastrṇīte naṣṭāpṛḍakan; K₃: =stṛṇīte naṣṭāpṛḍakan; N₂: utstṛṇīte naṣṭāpṛḍakan; T₁: utstṛṇīte 'naṣṭāpṛḍakam; T₂: upastṛṇīte naṣṭāpṛḍakam; C: upastṛṇīte naṣṭāpṛḍakam; M: upastṛṇīta pātriyām upastṛṇīte nāṣṭāvuddhṛta

⁴¹ K₁,K₂,K₃,N₁: darvvīr

⁴² K₁: upastṛṇā-; M: upastṛṇā-; K₂,K₃,N₂,T₁: upastṛṇā=prāsyānaṣṭāpṛḍakam(N₂,T₁:-pṛḍakam)[Abbreviated upto the end of 10.]

⁴³ Thus M,T₂. N₁,K₁: ūrdhvan; C: ūrdhvaṃ

⁴⁴ N₁,T₂: vyū .

⁴⁵ K₁,N₁: hiraṇyasaḥkaṇ; M,C: hiraṇyasaḥkam

⁴⁶ Thus K₂,K₃. K₁,N₁,N₂: -ānaṣṭāpṛḍakam; C: -ānaṣṭāpṛḍakam; M: -ānaṣṭāpṛḥakam

⁴⁷ N₂: babhūvasiṅcati; T₁: bahapasiṅcati /

⁴⁸ Not in K₂. Thus K₁,K₃,N₁,N₂,M. C,T₁: taṃ

⁴⁹ Thus K₁,K₃,N₁. N₂,C,T₁: āṛṣeyāḥ; K₂: āṛṣaṣeyāḥ; M: āṛṣeyām

⁵⁰ K₂: prā=picanti [Abbreviation up to the end of 13]; K₃,N₂: prāpicanti [K₃, followed by N₂, misses the abbreviation mark which would be expected as in K₂.]

⁵¹ K₁: prāśn . i; T₁: prāśnanti (prāpicanti?)

- 1.4.1.12⁵² tām⁵³ yajamāna eva svayam avanejayed ⁵⁴itīdan
 1.4.1.13⁵⁵ tām adhvaryuś⁵⁶ śāsti sakṛt ⁵⁷prāśyotpicateti te⁵⁸ ⁵⁹sakṛt prāśyot-
 picanti
 1.4.1.14 nātra samidho 'bhyādhadhātī⁶⁰
 1.4.1.15 āṇḍīvalam⁶¹ brahmaudane⁶² dadāti yathāśraddham⁶³ sthālīprāsāya
 1.4.1.16 vyūhantī⁶⁴ ete aṅgārapurīṣe⁶⁵ ⁶⁶āhavanīyasya ⁶⁷cānvāhāryapacana-
 sya ca
 1.4.1.17 te yadā⁶⁸ saṁśāmyato ⁶⁹thainayor ⁷⁰bhasmoddharanti
 1.4.1.18 saṁśādhi yajamānety āha ⁷¹yat te saṁśīṣyam iti
 1.4.1.19 saṁśāsti yad asya saṁśīṣyam⁷² bhavati
 1.4.1.20 putre vā bhrātari varṇam⁷³ upanayaty⁷⁴

⁵² In K₂, this sūtra is omitted by abbreviation [; the omission is expected in K₃, N₂, T₁, too]. See note 50.

⁵³ K₁: . ān

⁵⁴ Thus K₁, N₁. T₂, C: itīdam; M: iti/ idan

⁵⁵ In K₂, this sūtra is mostly omitted by abbreviation [; the omission is expected in K₃, N₂, T₁, too]. See note 50.

⁵⁶ Thus M. K₁, N₁: addhvaryuś; C, T₁: adhvaryuḥ

⁵⁷ T₂: prāśyotpiyuteti; M: prāśyotpicanti

⁵⁸ Not in N₁.

⁵⁹ Thus M, C. N₁: sakṛtva prāśyotpicanti; T₂: sakṛttvapraśyotpiyanti

⁶⁰ K₃, N₁, N₂, M: bhyādhadhātī; C: 'bhyādhadhātī

⁶¹ Thus K₂, K₃. N₁, N₂, M, T₁: āṇḍīvalam; K₁: āṇḍīvala.; C: āṇḍīvalam

⁶² K₁: . hmaudane

⁶³ Thus K₁, K₂, K₃, N₁. N₂, C, T₁: yathāśraddham; M: yathāśraddham*

⁶⁴ K₂, K₃: vyūhaty

⁶⁵ K₁, K₂, K₃, N₁, N₂, T₁: aṅgārapurīṣe

⁶⁶ M: cāhavanīyasyānvāhāryapacanasya ca

⁶⁷ K₁, K₃, N₂: cānvāhāryapacanasya; N₁: cānvāhāryapacanasya; K₂: cānvāhāryabacanasya

M: yathā

⁶⁹ K₃, N₁: thainayor; T₁: thenayor;

⁷⁰ K₁: bhasmo . ranti; K₃: bhasmoddharati

⁷¹ K₂, K₃, N₂, T₁: yat te=(N₂, T₁: +) kāle (')raṇī ādadhātī [abbreviated upto the end of 21.]

⁷² Thus construed. K₁, N₁, M, C: saṁśīṣyam

⁷³ N₁: varṇam; K₁: varṇam

⁷⁴ T₂: upanayatv

- 1.4.1.21 ⁷⁵ṛtviyavati stha ity asmai nipadaḥ⁷⁶ kāle 'raṇi'⁷⁷ ādadhāti
 1.4.1.22 tad anu vācam yacchati⁷⁸
 1.4.1.23 sa vācamyamo 'nurātram'⁷⁹ śalkair agnim indhe⁸⁰ ⁸¹jāgriyādd⁸²
 haiva na suṣupsed⁸³ vaśaś cāsyā syād
 1.4.1.24 auśasam⁸⁴ ⁸⁵evādhvaryur agnihotram⁸⁶ adhiśrayaty
 1.4.1.25 ⁸⁷aṇvīm iva samidham kurute
 1.4.1.26 ⁸⁸'raṇi' eva dhārayan vācamyama āste
 1.4.1.27 yajamānāyatana⁸⁹ ādīpayanti tṛṇakalāpyau⁹⁰
 1.4.1.28 ⁹¹gārhapatya⁹² evāhavanīyāyāmātye⁹³ 'nvāhāryapacanāya'⁹⁴ prahar-
 anti⁹⁵ tṛṇakalāpyau⁹⁶
 1.4.1.29 te adhvaryur⁹⁷ unnītenāgnihotrenānudravati
 1.4.1.30 sādāyanti tṛṇakalāpyau⁹⁸
 1.4.1.31 samidham⁹⁹ ādhāyāptum iva pūrvām¹⁰⁰ āhutim hutvā jyāyasīm ut-

⁷⁵ Thus C. K₁: ṛtviyavati stha; M: ṛtviyapati stha
⁷⁶ K₁: ni . . ; N₁: nipadaḥ/
⁷⁷ K₁,K₃,N₂: raṇi; N₁: duraṇi
⁷⁸ K₁,K₂,K₃,N₁: yacsāti; N₂: yachśāti
⁷⁹ K₁,K₂,N₁,N₂,M: nurātram; K₃: nurātram
⁸⁰ Thus consonant gemination resolved. K₁,K₂,K₃,N₁,N₂,M,T₁: indhe; C: indhe
⁸¹ K₂: jāgri=sya syād; K₃,N₂: jāgri=(N₂: +) sa syād; T₁: jāgra+sa syād
⁸² Thus K₁,N₁. T₂: jāgrayādd; M: jāniyadd; C: jāgryādd
⁸³ N₁: suṣuphsed
⁸⁴ N₂,T₁: auśadham
⁸⁵ K₁,K₂,K₃,N₁,N₂: evādhvaryur
⁸⁶ K₁: agniho . m
⁸⁷ K₂: anvīm iva; M: aśvīm iva; C: aśvatthīm eva
⁸⁸ K₁,K₂,K₃,N₁,N₂: raṇi eva; M: araṇi eva; C: 'raṇi' iva
⁸⁹ N₂: yasjamānāyātana
⁹⁰ K₂: tṛṇakalāpyau; N₁: tṛṇakalāpyo
⁹¹ K₂: . . . āmātye nvāhāryapacanāya
⁹² K₃: gārhapatya; N₁: gārhatya
⁹³ K₁: -nīyāyā.ātye
⁹⁴ K₁,K₃,N₁,N₂: nvāhāryapacanāya
⁹⁵ M: prataranti; C: pracaranti
⁹⁶ N₁: tṛṇakalāpyo
⁹⁷ K₁,K₂,K₃,N₁,N₂: addhvaryur
⁹⁸ K₁ adds te addhvaryur unnītenāgnihotrenānudravati.
⁹⁹ N₁: samīdham
¹⁰⁰ K₁,K₃: pūrvām

tarām āhutiñ¹⁰¹ juhoti

1.4.1.32 te¹⁰² yadā saṁśāmyato¹⁰³ thainayor bhasma¹⁰⁴ nimrjanti¹⁰⁵

1.4.1.33 sikatābhir ākharau¹⁰⁶ vyūhanti¹⁰⁷

1.4.1.34 jātavedo¹⁰⁸ bhuvanasya reta ity upavyuṣe¹⁰⁹ 'rañi¹¹⁰ niṣṭapaty¹¹¹

1.4.1.35 ayan¹¹² te yonir ṛtviya ity araṇyor agniṁ¹¹³ samārohayate

1.4.1.36 samvapanty¹¹⁴ etam agniṁ sate¹¹⁵

1.4.1.37 ¹¹⁶trānuvittiñ juhoti

1.4.1.E prasidhyati¹¹⁷ ¹¹⁸karmā ¹¹⁹yad enam añjalāv ādhānāt¹²⁰ ¹²¹

1.4.2*

1.4.2.1 prasidhyati¹ ²karmā yad enam añjalāv³ ādhānāt

¹⁰¹ Thus K₁,K₂,K₃,N₁,N₂,M. C,T₁: āhutiṁ

¹⁰² K₁,M: jate

¹⁰³ K₁,K₂,K₃,N₁,N₂,M: thainayor

¹⁰⁴ K₃,N₂: bhasme [T₁ corrects *bhasme* into *bhasma*.]

¹⁰⁵ T₁: nimrjati

¹⁰⁶ N₁: ākharo

¹⁰⁷ K₂: vyūhanti

¹⁰⁸ K₂: jātavede

¹⁰⁹ M: upavyuṣe

¹¹⁰ K₁,K₂,K₃,N₁,N₂: rañi; T₁: 'rañir

¹¹¹ T₁: niṣṭapati /

¹¹² Thus K₁,K₂,K₃,N₁,N₂,M,T₁. C: ayaṁ

¹¹³ N₂: agnaṁ

¹¹⁴ Thus K₃. K₁,K₂,N₁,N₂,M,C,T₁: samvapanty

¹¹⁵ N₂,T₁,M: satre

¹¹⁶ Thus M. K₁,K₂,N₁: trānuvittiñ; C: 'trānuvittiṁ; K₃: trānumittiñ; N₂,T₁: trānumittiṁ

¹¹⁷ K₁,K₂,K₃,N₁,N₂: prasiddhyati

¹¹⁸ K₁,K₂,K₃,N₁: karmā; N₂: karyyā; C: karma yad

¹¹⁹ K₁: ya . . m

¹²⁰ N₁: ādhanāt; T₁: ādhānām

¹²¹ K₁,K₂,K₃,N₁ and N₂ have the “end mark(s)”. K₃ give the number “14[=*ma*, *ṣkra*]” between the marks.[K₂ also gives number which is illegeble.] T₁: //; M: „——” ; C: / /

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,C,T₁,T₂.

¹ K₁,K₃,N₁,N₂: prasiddhyati

² K₁,K₃,N₁,N₂: karmā; M,C: karma

³ K₂: añjalāv

- 1.4.2.2 tam⁴ ⁵bhuvo bhūr iti ⁶tribhir⁷ akṣarair añjalāv ādhatte
 1.4.2.3 'mīṣān⁸ tvā devānām⁹ vratapate¹⁰ ¹¹vratenādadhā iti yaddevatyō¹²
 bhavati gāyatreṇa chandaseti brāhmaṇas¹³ traīṣṭubhena chandaseti rājanyo
 jāgadena chandaseti vaiśyaḥ¹⁴
 1.4.2.4¹⁵ prajāpates tvā prāṇenā=¹⁶mīty enam abhiprāṇiti
 1.4.2.5 mayi¹⁷ ¹⁸dhāta śriyan dhehīty ¹⁹asmai²⁰ dakṣiṇata āsīno ²¹'dhvaryur²²
 uttarato hiraṇyaśalkam²³ upāsyaty aṣṭāprḍakam²⁴
 1.4.2.6 vācayati²⁵ ²⁶śriyai mādhipatiṃ kuru diśām īśāno maghavān indro mā

⁴ Thus K₂,K₃. K₁,N₁,N₂,M,C,T₁: tam

⁵ Thus N₁,T₁. K₁,M,C: bhuvo . r iti

⁶ Thus N₁,T₁. K₁: tribhir akṣ . . . ; M,C: trir akṣarai . . . vādhatte

⁷ K₂: tribhikar

⁸ K₂,K₃,N₁,N₂: mīṣān; K₁: . īṣān; M,C: 'mīṣām; T₁: amīṣām

⁹ Thus K₂,K₃. K₁,N₁,N₂,M,C,T₁: devānām

¹⁰ M: vratatapate

¹¹ Thus N₁ and T₂(with sandhi variants). K₂,K₃,N₂,T₁: vratenādadhā iti yaddevatyō
 bhavati gāyatreṇa=(N₂,T₁: +) vaiśyaH*(N₂,T₁: vaiśyaH); K₁: vra=vaiśyo; M:
 vra=vaiśyā; C: vratenādadhē . . . vaiśyo

¹² N₁: yadevatyo

¹³ Thus N₁.

¹⁴ Thus K₂,K₃. N₂,T₁: vaiśyaḥ; K₁,N₁,C,T₂: vaiśyo; M: vaiśyā

¹⁵ This sūtra is not in K₁,N₁,M,C. It seems that the latter part of the mantra is not given
 here. Cf. 1.1.3.19.

¹⁶ N₂,T₁:+

¹⁷ K₁: mīmayi

¹⁸ K₁,K₂,K₃,N₁,N₂,M: dhāta śriyan; C,T₁: dhātaḥ śriyaṃ Cf. Notes on the Critical Ap-
 paratus in Introduction.

¹⁹ K₂,K₃,N₂,T₁: asmaī=(N₂,T₁:+) śalkam upāsyaty

²⁰ K₁: esmai

²¹ M: 'dhvaryuttarato

²² K₁: ddhvaryur; N₁: ddhvayyur

²³ K₁,N₁: hiraṇyaśat*kam

²⁴ Thus K₃. K₁,K₂,N₁,N₂,C,T₁: aṣṭāprḍakam; M: aṣṭāprthakam

²⁵ K₁: vā . . ti; T₁: vācayati /

²⁶ Thus N₁,T₂[with sandhi variants]. K₂,K₃,N₂,T₁: śriyai mādhipatiṃ kuru=(N₂,T₁:+)
 tanuvā sambhavaty(K₂: sambhavaty; K₃: sam . . ty); K₁,M: śriyai=sambhavaty; C:
 śriyai mādhipatiṃ kuru diśām īśāno maghavān indro . . . sambhava ity

- ²⁷ *yaśasānaktu jahāmi sedim anirām amīvām*²⁸ *priyayā tanuvā*²⁹ *sambhaveti*³⁰
 1.4.2.7 ³¹ *ahan*³² *tvad asmīti sannam upatiṣṭhata*³³
 1.4.2.8 ³⁴ *āyaṃ*³⁵ *gauḥ*³⁶ *prśnir*³⁷ *akramīd* iti *tiṣṭbhis*³⁸ *sarparājñibhir*³⁹ *upa-*
tiṣṭhate
 1.4.2.9 'tra⁴⁰ *samidho* 'bhyādadhātī⁴¹
 1.4.2.10 ⁴² *mithunau samitsu dadāty āhutiṣāhe gārhapatyē*⁴³ *caturgrhītena*⁴⁴
*daśahotur*⁴⁵ *āhutiñ*⁴⁶ *juhoty*⁴⁷
 1.4.2.11 *abhi tvā*⁴⁸ *śūra nonuma* iti ⁴⁹ *rathantareṇopatiṣṭhate*

²⁷ T₁: yaśasānattu

²⁸ Thus sandhi is construed. N₁, T₂: amīvām

²⁹ Thus sandhi is construed. K₂: sambhavaty; K₃: sam . . ty; N₂: sambhavety; K₁, N₁, N₂, M, C, T₁: sambhaveti

³⁰ In M, the following words were originally written and later deleted. This probably reflects the situation that M's copyist first committed a mistake of overjumping lines in his copying of original, then immediately noticed his error and came back to the right line(; the deleted portion is found later in this paṭala). The parenthesized is the deleted portion: =*sambha/vetīmām upatiṣṭhantu rāya iti viṣuvati hiraṇyaśalkaṃ sannam upatiṣṭhate naṣṭāvṛḍakaṃ/vety ahaṃ tvad asmīti*

³¹ K₁: a . . d asmīti

³² Thus K₁, K₃, N₁, N₂. M, C, T₁: ahaṃ; K₂: ehan

³³ M: upatiṣṭhate/

³⁴ M: āyaṃ

³⁵ K₁: gau . śnir

³⁶ Thus K₂, K₃, N₁. N₂, M, C, T₁: gauḥ

³⁷ N₁: prśdrir

³⁸ Thus K₁, K₃, N₁, N₂, T₁, M. C: tiṣṭbhiḥ; K₂: tṛṣṭbhis

³⁹ K₁, K₂, K₃, N₁, N₂: sarparājñibhir; T₁: sarparājibhir

⁴⁰ K₁, K₂, K₃, N₁, N₂: tra; T₁: atra

⁴¹ K₂, K₃, N₁: bhyādadhātī; T₁: abhyādadhātī

⁴² Thus N₁, T₁. K₁: . . . daśahotur ; M, C: . . . caturgrhītena

⁴³ K₃: gāru . . tye

⁴⁴ K₃, N₁, N₂: caturgrhītena

⁴⁵ K₁: ā . iñ juhoty

⁴⁶ Thus K₂, K₃, N₁, M. K₁: ā . iñ; N₂: āhutir; C, T₁: āhutiṃ

⁴⁷ T₁: juhoti /

⁴⁸ K₂: śūna ronuma

⁴⁹ K₂: rathantarereṇo-

- 1.4.2.12 darbhaṃ⁵⁰ śatakāṇḍam idhmaṃ^{51 52} upanahyati-⁵³
 1.4.2.13 idhmaṃ^{54 55} ādīpayanty upayamanīr upakalpayanty⁵⁶ anaḍvāham⁵⁷
 palpūlitam⁵⁸ ānayanty⁵⁹
 1.4.2.14 ādityam udyantam^{60 61} pratīkṣanta^{62 63} āhavanīyena-
 1.4.2.15 uḍita āditya ojaś balāya⁶⁴ tvodyaccha iti tiṣṭbhir idhmaṃ⁶⁵ udyacch-
 ate⁶⁶
 1.4.2.16 ⁶⁷prācīm anu pradiśam⁶⁸ prehī⁶⁹ vidvān ity⁷⁰ anaḍutprathamāḥ⁷¹
 prayanti⁷²

⁵⁰ K₃,N₂: darbhaś; T₁: darbhaḥ

⁵¹ K₁,K₂,K₃,N₁,N₂: idhmaṃ

⁵² N₁: upanahyatīdhmaṃ

⁵³ T₁,M: upanahyati /

⁵⁴ K₁,K₂,K₃,N₁,N₂: -iddhmaṃ

⁵⁵ K₃,N₂: ādīpayamanīr [T₁ first wrote thus and corrected it into the reading as in the text.]

⁵⁶ N₁: upakatpayanty; K₁: upaka . yanty; T₁: upakalpayanti /; M: upakatvayanty

⁵⁷ Thus K₂,K₃. K₁,N₂,M,C,T₁:. anaḍvāham; N₁: anaddhāham

⁵⁸ N₁: pat*pūlitam; K₁,M: patpūtam

⁵⁹ T₁: ānayanti/

⁶⁰ Thus K₂,K₃. K₁,N₁,N₂,M,C,T₁: udyantam

⁶¹ K₂,K₃: pratī=dyacśate; N₂: prati+dyacśate; T₁: prati+dyacchate [abbreviation upto the end of 15.]

⁶² Thus N₁,T₂. K₁,M,C: pratīkṣata [Cf. 1.1.4.6]

⁶³ K₁: āhavanī . nodita āditya; N₁,T₁: āhavanīyo yenodita āditya

⁶⁴ K₁,N₁: tvodyacśa

⁶⁵ N₁: idhmaṃ

⁶⁶ N₁,K₁: udyacśate

⁶⁷ K₁: pr ; M: pra

⁶⁸ Thus K₂. N₁,N₂,C,T₁: pradiśam; K₃: diśam

⁶⁹ N₁: prehī

⁷⁰ N₁,T₁: iti

⁷¹ Thus N₁. K₂,K₃: anaḍut*prathamāḥ; N₂,C,T₁: -prathamāḥ

⁷² C: prayānti

- 1.4.2.17 ⁷³viṣuvad āgacchanti⁷⁴ ⁷⁵tat tiṣṭhann ⁷⁶āha ⁷⁷nivapānvāhāryapacana-
sya sambhārān⁷⁸ ity
1.4.2.18⁷⁹ ṛtaṃ⁸⁰ str̥ṇāmi purīṣam⁸¹ pr̥thivyām ity ⁸²anvāhāryapacanasyo-
dhate 'rdham⁸³ sambhārāṇān⁸⁴ nivapati
1.4.2.19⁸⁵ vācayaty rte 'dhi⁸⁶ satyam ādadhe satye 'dhi⁸⁷ mātariśvānam⁸⁸
vāyum agnim ādadha iti
1.4.2.20 ⁸⁹nivapāgnim ity āha tam⁹⁰ bhūmir bhūmnety abhimantrayate
1.4.2.21 mayi ⁹¹dhāta śriyan dhehīty evāsmāi ⁹²dakṣiṇata āsīno 'dhvaryur⁹³

⁷³ K₁: ; M, C: . . . d āgacchanti

⁷⁴ K₂, K₃, N₁: āgacśanti; N₂: āgachśanti

⁷⁵ N₁: tatiṣṭhann; K₂, K₃, N₂: tattinn; T₁: taktinn

⁷⁶ Thus N₁, T₂. K₂, K₃, N₂, T₁: āha nivapānvāhārya(K₂: -yya; T₁: -rya)=(N₂, T₁:+) bhūmnety abhimantrayate [abbreviated upto the end of 21.]; M: āhani/ bhūmir bhūmnety abhimantrayate/ [abbreviation-mark must have been dropped by the copyist; we expect: āha ni=bhūmir bhūmnety abhimantrayate]; C: āhavanīyaṃ bhūmir bhūmnety abhimantrayate [C did not notice the omission of abbreviation-mark in M and failed to reconstruct the passage.]

⁷⁷ N₁: nivapānvāhārya-

⁷⁸ Thus with construed sandhi. N₁, T₂: sambhāran

⁷⁹ This sūtra is a part of the abbreviated passage with K₂, K₃, N₂, T₁ and presumably with K₁, M, too. See note 76 above.

⁸⁰ Thus N₁. T₂: ṛtaṃ

⁸¹ Thus sandhi construed. N₁: purīṣam

⁸² N₁: anvāhārya-

⁸³ N₁, T₂: rddham

⁸⁴ Thus sandhi construed. N₁, T₂: sambhārāṇān

⁸⁵ This sūtra is a part of the abbreviated passage with K₂, K₃, N₂, T₁ and presumably with K₁, M, too. See note 76 above.

⁸⁶ N₁, T₂: dhi

⁸⁷ N₁, T₂: dhi

⁸⁸ Thus construed. N₁: . . iśv=anam; T₂: mātaraśvānam Cf.1.1.4.11.

⁸⁹ K₁: . . . yate; T₂: nivapagnim

⁹⁰ Thus sandhi construed. N₁, T₂: taṃ

⁹¹ K₁, K₂, K₃, N₁, N₂: dhāta śriyan; C, T₁: dhātaḥ śriyaṃ; M: dhātan triyan Cf. Notes on the Critical Apparatus in Introduction.

⁹² K₂, K₃, N₂, T₁: dakṣiṇata(N₂: dakṣiṇataH)=(N₂, T₁:+) syaty aṣṭāprḍakam(K₂: -prḍakā; N₂, T₁: -prḍakam)

⁹³ N₁, K₁: ddhvayyur

VĀDHŪLA ŚRAUTASŪTRA 1.1–1.4

uttarato hiraṇyaśalkam⁹⁴ ⁹⁵upāsyaty aṣṭāprḍakam⁹⁶

1.4.2.22 vācayati⁹⁷ ⁹⁸śriyai mādhipatiṃ kuru diśām īśāno maghavān indro mā
⁹⁹yaśasānaktu jahāmi¹⁰⁰ sedim anirām amīvāṃ¹⁰¹ priyayā tanuvā¹⁰² sambhave-
ti-

1.4.2.23 ¹⁰³imā u mām upatiṣṭhantu rāya iti viṣuvati hiraṇyaśalkam¹⁰⁴ san-
nam upatiṣṭhate 'naṣṭāprḍakam¹⁰⁵

1.4.2.24 kayā naś citra ābhuvad iti ¹⁰⁶viṣuvad ati prayanti vāmadevyena

1.4.2.25 ¹⁰⁷prāñcam anaḍvāham¹⁰⁸ ākramayaty¹⁰⁹ ¹¹⁰uttarata āhutyai¹¹¹ dakṣi-
ṇasyermasya¹¹² padā

1.4.2.26¹¹³ punaḥ¹¹⁴ pratyañcan¹¹⁵ ¹¹⁶tenaiva

⁹⁴ N₁,K₁: hiraṇyaśat*kam

⁹⁵ N₁: upāsyā . . . ḍakam

⁹⁶ Thus K₃. K₂: -prḍakā; K₁,N₂,C,T₁: -prḍakam; M: aṣṭāprṭhakam

⁹⁷ K₁: v . . yati

⁹⁸ Thus N₁,T₂. K₂,K₃,N₂,T₁: śriyai mādhipatiṃ(K₂: -pati) =(N₂,T₁:+) sambhavetī-
(K₃: sambhavetī-); K₁: śriyai=sambhavetī-; M: śriyai=sambhavatī-; C: śriyai
mādhipatiṃ kuru . . . sambhavetī-

⁹⁹ T₂: yaśasānattu

¹⁰⁰ N₁: ja . mi

¹⁰¹ Thus sandhi construed. N₁,T₂: amīvāṃ

¹⁰² Thus K₃. K₁,K₂,N₁,N₂,T₁,T₂,M,C,T₁: sambhavetī-

¹⁰³ C: -imām u mām upatiṣṭhantu; M: -imām upatiṣṭhantu

¹⁰⁴ N₁: hiraṇyaśat*kam; K₁: hiraṇyaśat .

¹⁰⁵ K₁,K₂,K₃,N₁,N₂: naṣṭāprḍakam; C: nāṣṭāprḍakam; M: naṣṭāprṭhakam

¹⁰⁶ Thus N₁. K₃,N₂,T₁: viṣuvati prayanti; K₁: viṣuvad a; M: viṣuvad atipra;
C: viṣuvati pra (cf.1.1.5.5)

¹⁰⁷ K₁,M,C:

¹⁰⁸ K₂: apraḍvāham

¹⁰⁹ K₂: ākrabhayaty; T₁: ākramayati/

¹¹⁰ K₁:; N₂: uttaratanmāhutyai; M,C: . . . tyai

¹¹¹ K₂,K₃: dakṣi=sādayaty agniṃ [abbreviated upto the beginning of 32]; N₂,T₁: dakṣiṇa
sādayaty agniṃ [clarical error based upon unclear writing of K₃]; T₂: dakṣiṇasye . . .
padā; M,C: dakṣiṇasyedhmasya padā

¹¹² N₁: -ermmasya

¹¹³ This sūtra is omitted by abbreviation in K₂,K₃,N₂,T₁. See note 111.

¹¹⁴ Thus N₁.

¹¹⁵ Thus N₁. M: pretyaṇca; C: pretyamca

¹¹⁶ K₁:

- 1.4.2.27¹¹⁷ tam udañcam¹¹⁸ utsrjaty¹¹⁹
 1.4.2.28¹²⁰ ¹²¹ṛtaṁ strṇāmi puriṣam¹²² prthivyām ity ¹²³āhutyām sambhārān
 nivapati
 1.4.2.29¹²⁴ vācayaty ṛte 'dhi¹²⁵ satyam ādadhe satye 'dhi¹²⁶ mātariśvānaṁ
 sūryam¹²⁷ agnim ādadha iti samāpayati yajur
 1.4.2.30¹²⁸ upanivapaty upayamanis¹²⁹
 1.4.2.31 sādāyaty¹³⁰ agniṁ¹³¹ suvar bhuvo¹³² bhūr¹³³ iti sarvaiḥ¹³⁴ pañcabhir
¹³⁵āhavanīyam
 1.4.2.32 amīṣān¹³⁶ tvā devānām¹³⁷ vratapate vratenādadhā iti yaddevatyō

¹¹⁷ This sūtra is omitted by abbreviation in K₂,K₃,N₂,T₁. See note 111.

¹¹⁸ C: udañcam [*m* is underlined]

¹¹⁹ N₁: uṣrjaty

¹²⁰ This sūtra is omitted by abbreviation in K₂,K₃,N₂,T₁. See note 111.

¹²¹ Thus sandhi construed. N₁,T₂: ṛtāṁ(T₂: uṁ) strṇāmi; K₁: . . . mi; M: ṛtaṁ* strṇāmi

¹²² Thus sandhi construed. N₁,M,C: puriṣam

¹²³ Thus N₁,T₂. K₁: āhutyā=sādāyaty; M: āhutyā=sādāyanty; C: āhutyā . . . sādāyanty [abbreviation upto the beginning of 32.]

¹²⁴ This sūtra is omitted by abbreviation in K₂,K₃,N₂,T₁ and mss of K₁ recension. See note 111 and 123.

¹²⁵ N₁: dhi

¹²⁶ N₁,T₂: dhi

¹²⁷ N₁: sūryyam

¹²⁸ This sūtra is omitted by abbreviation in K₂,K₃,N₂,T₁ and mss of K₁ recension. See notes 111 and 123.

¹²⁹ Thus N₁,T₂.

¹³⁰ Thus N₁,T₁. K₁,M,C: sādāyanty

¹³¹ C: agnim

¹³² N₂: bhuva; T₁: bhuvar

¹³³ M: bhur

¹³⁴ N₁,K₂: sarvvaiḥ; N₂,M,C,T₁: sarvaiḥ; K₁: sa . aiḥ; K₃: sarvvēḥ

¹³⁵ Thus N₁,T₂. K₂,K₃,N₂,T₂: āhavanīyam amīṣā=ty aṣṭāpṛdakam(K₃: -pṛdakam) [abbreviated upto the end of 33]; T₁: āhavanīyam amīṣān tvāṣṭāpṛdakam; K₁: āhavanīyam a=m upāsyaty aṣṭāpṛdakam [abbreviated upto the end of 33]; M: āhavanīyamam upāsyaty aṣṭāpṛthakam; C: āhavanīyam upāsyaty aṣṭāpṛdakam [abbreviation sign dropped both in M and C.]

¹³⁶ Thus N₁,T₁.

¹³⁷ Thus sandhi construed. N₁,T₂: devānām

- bhavati *gāyatrena*¹³⁸ *chandaseti* brāhmaṇas¹³⁹ *traīṣṭubhena*¹⁴⁰ *chandaseti* rājā-
nyo *jāgatena*¹⁴¹ *chandaseti* vaiśyo
1.4.2.33 *mayi dhāta*¹⁴² *śriyan*¹⁴³ *dhehīty* evāsmāi dakṣiṇata āsīno 'dhvaryur¹⁴⁴
uttarato hiraṇyaśalkam¹⁴⁵ upāsyaty aṣṭāpṛḍakam¹⁴⁶
1.4.2.34 *vācayati*¹⁴⁷ *śriyai mādhipatiṃ kuru diśām īśāno maghavān indro mā*
¹⁴⁸*yaśasānaktu jahāmi sedim anirām amīvām*¹⁴⁹ *priyayā tanuvā*¹⁵⁰ *sambhaveti*
1.4.2.35 *yad*¹⁵¹ *idan*¹⁵² *diva* iti sannam¹⁵³ upatiṣṭhate¹⁵⁴
1.4.2.36 ¹⁵⁵*prasidhyati*¹⁵⁶ ¹⁵⁷*karmā*¹⁵⁸ *haviṣkṛptyai*
1.4.2.37 *haviṣkṛptir* evāto
1.4.2.38 ¹⁵⁹*yajñāyudhāni*¹⁶⁰ *saṃsadyāpaḥ*¹⁶¹ *praṇīyāgneyam aṣṭākapālan*¹⁶²

¹³⁸ N₁: chandaseti; T₂: cchandaseti

¹³⁹ Thus N₁. T₂: brāhmaṇaḥ

¹⁴⁰ N₁: chandaseti; T₂: cchandaseti

¹⁴¹ N₁: chandaseti; T₂: cchandaseti

¹⁴² N₁, T₂: dhāta Cf. Notes on the Critical Apparatus in Introduction.

¹⁴³ Thus N₁. T₂: śriyaṃ

¹⁴⁴ N₁: ddhvaryur

¹⁴⁵ N₁: hiraṇyaśat*kam

¹⁴⁶ Thus K₃. N₁, T₂: aṣṭāpṛḍakam; M: aṣṭāpṛthakam

¹⁴⁷ Thus N₁, T₂. K₂: śriyai=veti yad idan diva iti; K₃, N₂, T₁: śriyai =(N₂, T₁:+) yad idan (T₁: idam) diva iti; K₁, M: śriyai=sambhaveti; C: śriyai . . . sambhaveti

¹⁴⁸ T₂: yaśasānattu

¹⁴⁹ Thus sandhi construed. N₁, T₂: amīvām

¹⁵⁰ Thus sandhi construed. K₁, N₁, M, C, T₂: sambhaveti

¹⁵¹ M: imdan diva iti; C: indava iti

¹⁵² Thus K₁, K₂, K₃, N₁, N₂. T₁: idam

¹⁵³ N₁: sanam

¹⁵⁴ K₂: upatiṣṭha .

¹⁵⁵ Thus N₁, T₁. K₂: . . . kṛptir evāto; K₁: . . . ; M: prasidhyati . . . ; C: prasidhyati karma . . . [Cf. 1.1.5.16f. upto 1.3.1.1]

¹⁵⁶ K₃, N₁, N₂: prasiddhyati

¹⁵⁷ K₃, N₁, N₂: karmmā-

¹⁵⁸ N₁: haviṣkṛptyai haviṣkṛptir

¹⁵⁹ K₁: . . . ; M: . . . pātrapraṇīyāgneyam aṣṭākapālan

¹⁶⁰ C: saṃsadyāpaḥ

¹⁶¹ Thus K₂, K₃, N₁. N₂, C, T₁: apaḥ

¹⁶² Thus K₂, K₃, N₁. N₂, C, T₁: aṣṭākapālan

- nirvapaty¹⁶³ antastanur¹⁶⁴ eṣa puroḍāśas¹⁶⁵
 1.4.2.39 ¹⁶⁶taṃ ¹⁶⁷śṛtam¹⁶⁸ ¹⁶⁹āsannam etena ¹⁷⁰yajuṣābhimṛśati ¹⁷¹yā te agne¹⁷²
pavamānā tanūs¹⁷³ tayā tvā samardhayāmi¹⁷⁴ yā te agne pāvakā¹⁷⁵ tanūs
tayā¹⁷⁶ tvā samardhayāmi¹⁷⁷ ¹⁷⁸yā te agne ¹⁷⁹śucis tanūs tayā tvā ¹⁸⁰sam-
ardhayāmīti sarvāgneyam¹⁸¹ bhavati
 1.4.2.40 ¹⁸²tasya sāmīdhenīnām¹⁸³ mīmāṃsā pra vo vājā ity utsrjaty etām¹⁸⁴
¹⁸⁵aniruktaishā
 1.4.2.41 ¹⁸⁶vājayann ¹⁸⁷iva nū rathān ity etām ¹⁸⁸atra nidadhāti yogām¹⁸⁹
agner upastuhi yaśastamasya ¹⁹⁰mīḍhuṣa¹⁹¹ iti

-
- ¹⁶³ K₂,K₃,N₁: nirvapaty
¹⁶⁴ K₂: antastanūr
¹⁶⁵ M: puroḍāśasas
¹⁶⁶ K₁: . . . na yajuṣābhimṛśati
¹⁶⁷ K₂: tañ
¹⁶⁸ N₁: hṛtam; M,C: punar
¹⁶⁹ N₁: āsannatena; T₁: āsannam ekena
¹⁷⁰ K₂: . . śābhimṛśati
¹⁷¹ C lacks the passage: *yā te agne pavamānā tanūs tayā tvā samardhayāmi*.
¹⁷² K₁: . .
¹⁷³ K₁: . nūs
¹⁷⁴ K₁,K₂,K₃,N₁,N₂: samarddhayāmi
¹⁷⁵ N₂: pāvakās
¹⁷⁶ K₂: tayān
¹⁷⁷ K₁,K₂,K₃,N₁,N₂: samarddhayāmi
¹⁷⁸ N₁ has not the passage: *yā te agne śucis — samardhayāmīti*.
¹⁷⁹ K₁: . . tanū . . .
¹⁸⁰ K₂,K₃,N₂: samarddhayāmī-; M,C: samardhayāmi . . .
¹⁸¹ Thus K₂,K₃. N₁,N₂: sarvāgneyam; T₁: sarvāgneyam
¹⁸² Thus N₁,T₁. K₁: . . . ; M,C: . . . jā ity
¹⁸³ Thus K₂,K₃,N₁. N₂,T₁: sāmīdhenīnām
¹⁸⁴ M: eṣā tām
¹⁸⁵ K₂: aniruktaishā; T₁: anirukteṣā
¹⁸⁶ K₁: . . . yaśastamasya mīḍhu . . .
¹⁸⁷ M: iva . rathān
¹⁸⁸ K₂: atrādhāti; K₂,K₃,N₂: atra dadhāti [This reading is revised as *atra nidadhāti* in T₁.]
¹⁸⁹ K₃,N₁,N₂,C: yogām
¹⁹⁰ K₁: mīḍhu . . .
¹⁹¹ N₁: mīṣuṣa

- 1.4.2.42 ¹⁹²*tan*¹⁹³ *tvā samidbhir*¹⁹⁴ *aṅgira*¹⁹⁵ ity utsṛjaty¹⁹⁶ etām ¹⁹⁷aniruktai-
 ṣā-
 1.4.2.43 *adhā*¹⁹⁸ *te* ¹⁹⁹*aṅgirastamety* etām atra nidadhāty²⁰⁰ *agne* ²⁰¹*vedhas-*
*tama*²⁰² ²⁰³*priyam*²⁰⁴ *vocema brahma sānasīti*
 1.4.2.E ²⁰⁵prasidhyati ²⁰⁶ ²⁰⁷karmā prayājebhyaḥ²⁰⁸ ²⁰⁹
 1.4.3*
 1.4.3.1 ¹prasidhyati² ³karmā prayājebhyo
 1.4.3.2 ⁴vibhaktīr uktvā prayājānām⁵ vaṣaṭkaroty⁶

¹⁹² K₁: . n tvā

¹⁹³ Thus K₂,K₃,N₁,N₂,T₁,M. K₁: . n; C: tam

¹⁹⁴ K₁: sami . r; K₂: sabhir; K₃,N₁,N₂: samit*bhir

¹⁹⁵ Thus sandhi construed. K₁,K₂,K₃,N₁,N₂,T₁: aṅgira; M,C: aṅgira

¹⁹⁶ M: utsṛjam ity

¹⁹⁷ Thus K₃,N₁,N₂,C. K₂: aniruktaivā-; T₁: anirukteṣā- ; K₁: aniruktaivā tām
 aniruktaivā; M: aniruktaitā-

¹⁹⁸ K₁,K₂,K₃,N₁,N₂,T₁,M: -adhā; C: athā [cf.RS: athā]

¹⁹⁹ Thus sandhi construed. K₁,K₂,K₃,N₁,N₂: aṅgirastamety; M,C,T₁: aṅgirastamety

²⁰⁰ K₂,K₃,N₂: dadhāty [This reading is revised as *nidadhāty* in T₁.]

²⁰¹ K₁ shows lacuna from this word to the middle of 1.4.3.3.

²⁰² K₂: vedhastava; C: vedhastoma

²⁰³ M: pra

²⁰⁴ Thus K₃. K₂,N₁,N₂,C,T₁: priyam

²⁰⁵ K₁,M,C:

²⁰⁶ K₂,K₃,N₁,N₂: prasiddhyati

²⁰⁷ K₂,K₃,N₁,N₂: karmā

²⁰⁸ Thus K₃,N₁,T₁. K₂: prayājebhya; M,C: prayājebhyo

²⁰⁹ K₂,K₃,N₁ and N₂ have the “end mark(s)” here. K₂ and K₃ give the number “15 (=ma,jhra)” between the marks. T₁: // The passage including paṭala-transition is in lacuna with K₁ (and M,C) and the change of paṭala cannot be identified with this recension of mss. (Cf. n.13 below.)

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,C,T₁,T₂.

¹ K₁:; M: . . . dhyati karma prayājebhyo

² K₂,K₃,N₁,N₂: prasiddhyati

³ K₂,K₃,N₁,N₂: karmā; M: karma

⁴ K₁,M,C:

⁵ Thus K₂,K₃. N₁,N₂,T₁: prayājānām

⁶ T₁: vaṣaṭkaroti / ; M: varṣākaroty

- 1.4.3.3 ⁷o śrāvayety āha ⁸samidho⁹ yajeti
 1.4.3.4 ¹⁰ye yajāmahe 'gna¹¹ iti vibhaktim āha¹² ¹³samidhas *samidho agna ājyasya viyantv* iti¹⁴ vaṣaṭkaroty¹⁵
 1.4.3.5 *āyāhi vītaya*¹⁶ ity anumantryate¹⁷ ¹⁸grṇāno *havyadātaye ni hotā satsi*
¹⁹*barhiṣīty*
 1.4.3.6 ²⁰o śrāvayety āha ²¹yajeti
 1.4.3.7 ²²ye yajāmahe 'gnim²³ iti vibhaktim āha *tanūnapād*²⁴ *agna ājyasya vetv* iti vaṣaṭkaroti
 1.4.3.8 ²⁵dūtam²⁶ ²⁷vṛṇīmaha ity anumantryate ²⁸hotāram²⁹ *viśvavedasam*³⁰

-
- ⁷ K₂,M,C: āśrāvayety āha; K₁: . . . midho yajeti
⁸ K₁: . midho yaje .
⁹ N₁: midho
¹⁰ K₁: . yajāmahe
¹¹ K₁,K₂,K₃,N₁,N₂: gna
¹² After this M has „—” , T₁: / , while C has /*samidhaḥ*/. Although M and C give paṭala-break here, K₁, their original ms, does not have it. K₂,K₃,N₁,N₂ and T₁ have the break beforehand. Cf. n.209 of 1.4.2 above.
¹³ Thus K₂. N₁: samidho; K₂: samidhas samidho; K₃,N₂,T₁: samidhas samidhe; K₁: samidhas samidh . ; M: samidhas samidho [In K₁, *samidha* of “*samidhas*” is inserted below the line by + mark]; C gives section-break after /*samidhaḥ*/ and starts a new section with the next *samidho*. I have not accepted the paṭala-break of M and C, since their original, K₁, does not have the “end mark” here.
¹⁴ N₁: itī
¹⁵ T₁: vaṣaṭkaroti/
¹⁶ M: vītaye
¹⁷ K₁: a . mantrayate
¹⁸ Thus K₃,T₁ and C. K₁,N₁,M: grṇāno=barhiṣīty
¹⁹ T₁: barhiṣīty
²⁰ K₂,C: āśrāvayety āha; M: āśravāyedy āha
²¹ K₁: yaje . ; N₂: yajeta
²² K₁: ; M,C: vaṣaṭ . . . karoti
²³ K₂,K₃,N₁,N₂: gnim
²⁴ N₂: tanūnapāt*; T₁: tanūnapāt
²⁵ K₁:
²⁶ Thus K₃. K₂,N₁,N₂,M,C,T₁: dūtam
²⁷ M: vṛṇīmaha/ ity
²⁸ M,C: hotāram kratum ity [The abbreviation mark is missing. It should be emended as *hotāram=kratum ity*(abbreviation upto the end of 8).]
²⁹ Thus K₃. K₂,N₁,N₂,M,C,T₁: hotāram
³⁰ N₁: viśvavedasam; K₃,N₂,T₁: viśvavedasa

*asya yajñasya sukratum*³¹ ity

1.4.3.9 ³²*o śrāvayety āha yajeti*

1.4.3.10 *ye yajāmahe*^{33 34} 'gnineti ³⁵vibhaktim ³⁶āheḍo agna ājyasya viyantv³⁷
iti vaṣaṭkaroty

1.4.3.11 *agniś*³⁸ *samidhyata*³⁹ ity⁴⁰ anumantryate ⁴¹kavir ⁴²gr̥hapatir yuvā
havyavāḍ^{43 44}juhvāsya ity

1.4.3.12 ⁴⁵*o śrāvayety āha yajeti*

1.4.3.13 *ye yajāmahe* 'gnir⁴⁶ iti ⁴⁷vibhaktim āha ⁴⁸barhir agna ājyasya vetv
iti vaṣaṭkaroti

1.4.3.14 ⁴⁹vr̥trāṇi^{50 51}jaṅghanad⁵² ity anumantryate^{53 54}draviṇasyur vipa-

³¹ K₃,N₂,T₁: sukratu

³² K₁: o śrā . . ty āha; m,C: āśrāvayety āha

³³ M: yajamahe; C: yajāmaha

³⁴ K₁,K₂,K₃,N₁,N₂: gneti; T₁: 'gnir iti

³⁵ K₃: vibhakti vibham āhe- T₁ and T₂ omit iḍo agna — vibhaktim āha (Upto the middle of 13).

³⁶ Thus K₁,K₂,K₃,N₁,N₂. M,C: āha bho agna

³⁷ N₁: viyatv iti; K₁: . . tv iti

³⁸ Thus K₁,K₂,K₃,N₁,N₂,T₁,M. C: agniḥ

³⁹ K₁,K₃,N₁,N₂: samidhyata; M: samidhyate

⁴⁰ K₃: . ty

⁴¹ Thus N₁,C. K₁: kavi= . hvāsya ity; M: kapi=juhvāsya ity

⁴² K₂,K₃,N₁,N₂: ggr̥hapatir yuvā

⁴³ K₂,K₃,N₁,N₂: havyavāṭ*

⁴⁴ N₁: juhvāsyaety; K₃: jumhvāsya ity

⁴⁵ N₂: o śrāyety; K₂,M,C: āśrāvayety āha

⁴⁶ K₁,K₂,K₃,N₁,N₂: gnir

⁴⁷ Thus C. K₁:; M: vi

⁴⁸ barhir — vaṣaṭkaroti is found only in N₁ and T₁.

⁴⁹ K₁: . . . numantryate; M: . . . jaṅghanad ity

⁵⁰ K₃: vr̥ . . .; M: . . .

⁵¹ N₁: jaṅghanatye

⁵² Thus sandhi construed. K₂,K₃,N₂,T₁: jaṅghanad

⁵³ N₁: numantryate

⁵⁴ N₁: draviṇasyu; N₂: draviṇasyuḥ; T₁: draviṇaḥsyuḥ; K₁,M: draviṇa=huta iti; C: draviṇasyor

- nyayā*⁵⁵ *samiddhaś*⁵⁶ *śukra āhuta*⁵⁷ *iti*
 1.4.3.15 *svayaṃ sampanna*⁵⁸ *uttamaḥ*⁵⁹ *prayāja*
 1.4.3.16 ⁶⁰*ājyabhāgau yajati budhanvantā*⁶¹ *ājyabhāgāv*
 1.4.3.17 *agnaye*⁶² *nubrūhīty āhājyasya grhṇānaś catur*⁶³ *ud*⁶⁴ ⁶⁵*budhyasvāgna*
*ity anvāha*⁶⁶
 1.4.3.18 *juṣāṇena*⁶⁷ *yajati vaṣaṭkrte juhoty*
 1.4.3.19 *agnaye*⁶⁸ *pavamānāyānubrūhīty*⁶⁹ *āhājyasyaiva*⁷⁰ *grhṇānaś catur ag-*
*nir ṛṣir*⁷¹ *ity anvāha*⁷² *pavamānaḥ*⁷³ *pāñcajanyaḥ*⁷⁴ *purohitaḥ*⁷⁵ *tam īmahe*
mahāgayam ity

⁵⁵ K₂,K₃,N₁: vvipanyayā After this word, K₂ adds the following: *āśya ity o śrāvayety āha yajeti ye yajāmahe*.

⁵⁶ Thus K₃,N₁,N₂. T₁: samiddhaḥ; K₂: samiddha

⁵⁷ K₂: ahuta

⁵⁸ K₃,M: sampanna

⁵⁹ Thus K₁,K₂,K₃,N₁. N₂,C,T₁: uttamaḥ; M: uttama

⁶⁰ N₁: ājyabhā . . jati; K₂: ājyabhāgau . . . ājyabhāgāv

⁶¹ N₁: grhdhanvantā; K₃: vudhanvantā; N₂: . dhanvantā; T₁: vr̥dhanvantā [vr̥ is inserted above the line]; M: budhanvatā

⁶² K₂,N₁: nubrūhīty āhājyasya; K₁: nu . hīty āhājyasya; K₃: nub . . . sya; N₂: nubrūhī . . . sya

⁶³ Before this, N₁ has *o śrāvayedy* .

⁶⁴ K₁,N₂: ut*; N₁: uru

⁶⁵ K₁,K₃,N₁,N₂: buddhyasvā-

⁶⁶ M: anvāhañ

⁶⁷ K₁: ju . ṇena

⁶⁸ N₁: pavamānā . . . ty āhā-

⁶⁹ K₂: ājyasyaiva; K₁: . . . ha; M,C: āha . . . nvāha

⁷⁰ K₃: grhṇān . c . gnr̥ ṛṣṛ

⁷¹ Thus N₁. K₃: . ty a . . . ḥ; N₂: ity a . . pavamānaḥ; T₁: iti . . . pavamānaḥ

⁷² Thus T₁. N₁: pavamānaḥ pā=mahāgayam ity; K₁: pavamā . =mahāgayam ity; M,C: pavamānamahātrayam ity [abbreviation mark is missing in M and C.]

⁷³ Thus K₂,N₁. N₂,T₁: pavamānaḥ; K₃: . . . ḥ

⁷⁴ Thus K₂,K₃,N₁. N₂,T₁: pāñcajanyaḥ

⁷⁵ Thus K₂. K₃,N₂,T₁: purohita

VĀDHŪLA ŚRAUTASŪTRA 1.1–1.4

- 1.4.3.20 ⁷⁶ *ehy*⁷⁷ *ū ṣu* ⁷⁸ *bravāṇi ta* ity upaśayy *agna*⁷⁹ ⁸⁰ *itthetarā girah*⁸¹ *ebhir*⁸² *varddhāsa*⁸³ *indubhir*⁸⁴ iti
 1.4.3.21 ⁸⁵ *juṣāṇenaiva yajati*⁸⁶ ⁸⁷ *vaṣaṭkr̥te juhoty*
 1.4.3.22 *agnaye* ⁸⁸ *'nubrūhīty* ⁸⁹ *āhopastr̥ṇāno 'vadyan*⁹⁰
 1.4.3.23 *pañktyo*⁹¹ *yājyānuvākya bhavanty*
 1.4.3.24 *agne tam*⁹² ⁹³ *adyety anvāha-*
 1.4.3.25 ⁹⁴ *adhā hy agna* iti ⁹⁵ *yajati* ⁹⁶ *vaṣaṭkr̥te juhoti*
 1.4.3.26 *punar*⁹⁷ ⁹⁸ *ūrjā nivartasveti* purastāt puroḍāśasya sruvāhutiṅ⁹⁹ juhoti
saha rayyā ¹⁰⁰ *nivartasvety upariṣṭād*
 1.4.3.27 *agnaye sviṣṭakr̥te* ¹⁰¹ *'nubrūhīty āhopastr̥ṇāno*¹⁰² *'vadyann*¹⁰³

⁷⁶ M: ehy eṣu
⁷⁷ K₃, N₂, T₁: emhy
⁷⁸ M: bruvāṇis ta
⁷⁹ K₂: agne
⁸⁰ M: itvetarā girah
⁸¹ K₃: giram; N₁: gire; N₂, T₁: giram
⁸² N₁: ebhi
⁸³ K₁, K₂, K₃, N₁, N₂: vvarddhāsa; M: varddhāsa
⁸⁴ N₁: vindubhir
⁸⁵ K₁: juṣāṇenanaiva yajati; N₁: juṣāṇe.ai . . jati
⁸⁶ K₂: jayati
⁸⁷ K₁: vaṣaṭkr̥ . juhoty; K₃: vaṣaṭkr̥ . . hoty
⁸⁸ K₁, K₂, K₃, N₁, N₂: nubrūhīty; C: 'nubrūhīty
⁸⁹ T₁: āha / upastr̥ṇāno
⁹⁰ Not in K₂. K₁, K₃, N₁, M: vadyan
⁹¹ K₁: pa . ; N₂: paṅkyo; M: pacyo
⁹² N₁: tatam
⁹³ N₁: adyety anvāvāhā-; K₁: adyety anvāhā-; M: adyetyānvāhā-
⁹⁴ N₁: -āvāhy agna iti; K₁ adds *dh-* below *th-* of *-āthā*.
⁹⁵ K₁: . jati
⁹⁶ K₃: vaṣaṭkr̥ . juho; N₂: vaṣaṭkr̥te juho; K₁: va . kr̥
⁹⁷ N₁: panar; K₁: . .
⁹⁸ K₁, K₂, K₃, N₁, N₂: ūrjjā nivartasveti
⁹⁹ Thus K₁, K₂, K₃, N₁, M, N₂, C: sruvāhutiṃ; T₁: sruvāhutiṅ
¹⁰⁰ K₁, K₂, K₃, N₁, N₂: nivartasvety
¹⁰¹ K₁, K₂, K₃, N₁, N₂: nubrūhīty
¹⁰² K₂: -opastr̥ṇāne
¹⁰³ K₂, K₃, N₁, N₂, M: vadyann; K₁: vadyannn

- 1.4.3.28 *ābhiṣ*¹⁰⁴ *ṭe adya gīrbhir* ity anvāha-¹⁰⁵
 1.4.3.29 *ebhir*¹⁰⁶ *no*¹⁰⁷ *arkair*¹⁰⁸ iti ¹⁰⁹yajati¹¹⁰ *vaṣaṭkṛte juhoty*¹¹¹
 1.4.3.30 *atyākramya*¹¹² *yathāyatanaṃ*¹¹³ *srucau*¹¹⁴ *sādayitvā prāśitram*¹¹⁵
*avadyaty*¹¹⁶
 1.4.3.31 ¹¹⁷apa ¹¹⁸upaspr̥śyedām *avadyaty*¹¹⁹
 1.4.3.32 *upahūtāyām idāyām*¹²⁰ *agnīdha ādadhāti*¹²¹
 1.4.3.33 *prāśnanti mārjayante*¹²² *pariharanti*¹²³
 1.4.3.34 *brahmaṇe* ¹²⁴prāśite prāśitre 'gnīd¹²⁵ ¹²⁶udapātreṇotkara *upasīdaty*¹²⁷
 1.4.3.35 *atra punarādheyadakṣiṇā dadāti*¹²⁸ *punarniṣkṛtaṃ*¹²⁹ *rathaṃ*¹³⁰ pu-

-
- ¹⁰⁴ K₁: ā . ṣ
¹⁰⁵ T₁: anvāha/ ebhir
¹⁰⁶ N₁: ebhi
¹⁰⁷ K₁,K₂,K₃,N₁,N₂: nno
¹⁰⁸ K₁,N₂: arkkair
¹⁰⁹ K₁: yaja . . ṣaṭkṛte
¹¹⁰ Not in K₂.
¹¹¹ T₁: juhoti/
¹¹² M,C: ākramya
¹¹³ Thus K₂,K₃,N₁. N₂,T₁,C: yathāyatanaṃ: K₁: yathāyatanaṃṣ; M: yathāyatanaṃ*
¹¹⁴ N₁: sruco
¹¹⁵ K₂: prāśitram
¹¹⁶ T₁: avadyati /; M: avady; C: avadya-
¹¹⁷ N₁: apa upaspr̥śyedānm avadyatyatapa upaspr̥śyedām avadyaty
¹¹⁸ N₁: upaspr̥śyedānm; K₁: upaspr̥śyeṣāḍām
¹¹⁹ T₁: avadyati /; M: avady
¹²⁰ N₁: idāyā
¹²¹ K₁: ādadh . ti
¹²² K₁,K₂,K₃,N₁: mārjjayante
¹²³ C: pariharante
¹²⁴ K₂: prāśite prāśitre; C: prāśitre prāśite
¹²⁵ K₁,K₂,N₁: gnīd; K₃: bhagnīd; N₂,T₁: dagnīd
¹²⁶ N₂: upapātreṇo-
¹²⁷ T₁: upasīdati/
¹²⁸ K₁: . āti
¹²⁹ K₁,K₂,K₃,N₁: punarnniṣkṛtaṃ
¹³⁰ Thus K₂,K₃. K₁,N₁,N₂,M,C,T₁: rathaṃ

narutsyūtām¹³¹ vāsaḥ¹³² ¹³³punarutsr̥ṣṭām anaḍvāhaṃ¹³⁴

1.4.3.36 santatim anu hotur āhutiṃ¹³⁵ juhōti

1.4.3.E ¹³⁶prasidhyati karmānūyājebhyaḥ¹³⁷ ¹³⁸

1.4.4*

1.4.4.1 ¹prasidhyati karmānūyājebhyaḥ

1.4.4.2 vibhaktiṃ² ³uktvānūyājāyor vaṣaṭkaroty⁴

1.4.4.3 ⁵o śrāvayety āha devān ⁶yajety

1.4.4.4 agner iti vibhaktim āha ⁷devam⁸ barhir vasuvane⁹ vasudheyasya¹⁰
vetv iti vaṣaṭkaroti

1.4.4.5 stomam¹¹ manāmaha ity anumantrayate¹² sidhram¹³ adya diviṣṛṣān¹⁴
devasya draviṇasyor¹⁵ ity

¹³¹ Thus K₂,K₃. K₁,N₁,N₂,C: punarutsyūtām; T₁: punarutsūtām; M: punarusyūtām

¹³² Thus K₁,K₃,N₁. N₂,C,T₁: vāsaḥ; K₂: vāsa; M: vā

¹³³ K₁: . narutsr̥ṣṭām anaḍvāhañ; K₃,N₂: punaritsr̥ṣṭo naḍvāhaṃ; T₁: punarutsr̥ṣṭo
'naḍvāhaṃ

¹³⁴ M and C add juhōti.

¹³⁵ Thus K₁,K₂,K₃,N₁,N₂. C,T₁: āhutiṃ; M: āhutañ

¹³⁶ K₁,K₂,K₃,N₁,N₂: prasiddhyati karmā-

¹³⁷ K₁,N₁: -ānūyājebhyaḥ; K₂: -ānuyājebhya

¹³⁸ K₁,K₂,K₃ and N₁ have the “end mark(s)” here. K₃ give the number “16(=ma, hrā)”
between the marks; K₂ gives the number “15(=ma, jhra)”(?). T₁: // ; M: „—”; C:
// //

* Utilized mss are K₁,K₂,K₃,N₁,N₂,M,C,T₁,T₂..

¹ K₁,K₂,K₃,N₁,N₂: prasiddhyati karmā-

² K₃,N₂: vibhaktiṃ; T₁: vibhaktim

³ K₁: uktvānū . jāyor

⁴ K₁,K₂,K₃,N₁: vvaṣaṭkaroti; T₁: vaṣaṭkaroti /

⁵ M,C,T₁: āśrāvayety

⁶ M: yajaty

⁷ N₂: devabarhir

⁸ Thus K₂,K₃,C. K₁,N₁,N₂,M,T₁: devam

⁹ K₁,K₂,K₃,N₁: vvasuvane; T₁: vasune

¹⁰ Thus corrected as in C. Cf.1.4.4.7. K₁,K₂,K₃,N₁,N₂,M: vasudhe asya

¹¹ Thus K₁,K₂,K₃,N₁. N₂,M,C,T₁: stomam

¹² K₁: a . mantrayate; K₂: ānumantrayate

¹³ K₃,N₁,N₂: siddham; K₂: siddham

¹⁴ K₃: diviṣṛṣān; K₁,N₁,N₂,M,C,T₁: diviṣṛṣāṃ; K₂: diviṣṛṣā

¹⁵ C: draviṇasyava [emendation by Caland, probably according to RS. See Appendix.]

- 1.4.4.6 ¹⁶o śrāvayety āha ¹⁷yajeti
 1.4.4.7 ¹⁸ye yajāmahe ¹⁹gnā iti vibhaktim āha devo narāśaṃso vasuvane²⁰
 vasudheyasya²¹ vetv iti vaṣaṭkaroti
 1.4.4.8 yo martto²² duva²³ ity anumantrayate dhiyañ²⁴ jujoṣa dhītibhir²⁵ ²⁶bha-
 san nu ṣa ²⁷prapūrvīṣam uditāvasa iti
 1.4.4.9 svayaṃ sampanna²⁸ ²⁹uttamo 'nūyājaḥ³⁰
 1.4.4.10 prasidhyati³¹ ³²karmā patnīsaṃyājebhyo³³
 1.4.4.11 'gninyaktāḥ³⁴ patnīsaṃyājānām³⁵ ṛcaḥ³⁶ kuryād³⁷ agna ity ³⁸evok-
 tvānubrūyād ³⁹yajed vā
 1.4.4.12 ⁴⁰prasidhyati karma santiṣṭhata⁴¹ eṣeṣṭir

¹⁶ K₁,M,C: āśrāvayety; K₂: o śrāvaye

¹⁷ K₃,N₂,T₁: yajety; M, C: yajati

¹⁸ K₂: . . . vasuvane; K₃,N₂,T₁ have not ye yajāmahe.

¹⁹ N₁: gnāv iti; K₃,N₂,T₁: agā iti

²⁰ K₁: va . . ne; K₃: vasumane

²¹ Thus K₂,K₃,N₂,T₁,C. K₁,N₁,M; vasudhe asya

²² K₁,K₂,K₃,N₁,N₂: martto; C: martyo

²³ K₃,T₁: dupa

²⁴ Thus K₁,K₂,K₃,N₁,N₂,M. C,T₁: dhiyaṃ

²⁵ K₁,N₁,M,C: dhītibhiḥ(K₁,N₁:-ḥ/); K₃,N₂,T₁: dhībhi

²⁶ K₃: bhassan nu; N₂,T₁: bhassaśnu

²⁷ Uncertain. Thus T₁. K₁,K₂,K₃,N₁: prapūrvīṣam uditāvasa iti; M: prapūrvīṣam umi
 tāvasa iti; C: prapūrvya īṣam vurītāvasa iti

²⁸ Thus K₃,M,C. K₁,K₂,N₁,N₂,T₁: sampanna

²⁹ K₁: uttam . . yājāḥ

³⁰ Thus K₂,K₃,N₁. N₂: nūyājaḥ; C: 'nūyājaḥ; M: 'nūyāja; T₁: 'nuyājaḥ

³¹ K₁,K₂,K₃,N₁,N₂: prasiddhyati

³² N₁: karmma; K₁,K₂,K₃,N₂: karmmā; M: karma

³³ K₂: -saṃyājebhyo

³⁴ Thus K₁,K₃,N₁. N₂: gninyaktāḥ; K₂: gninyaktah; M: 'gninyaktān; C: 'gninyaktā

³⁵ K₃: pratnī-

³⁶ K₁: . caḥ; N₁: ṛcaḥ

³⁷ K₁,K₂,K₃,N₁,N₂: kuryyād

³⁸ K₁: evo . vā . brūyād; T₁: evoktvā anubrūyād

³⁹ K₂: yajevrata(?)

⁴⁰ K₁: prasiddhya . . rmma; K₂: prasiddhyati karmma; K₃,N₁,N₂: prasiddhyati karmma

⁴¹ Thus K₁,K₂,N₁,M. C: saṃtiṣṭhata; K₃,N₂: santiṣṭha; T₁: santiṣṭhe /

- 1.4.4.13 yajñāyudhāni⁴² saṃsādyāpaḥ⁴³ ⁴⁴praṇīyaindrāgnañ⁴⁵ caikādaśaka-
pālan⁴⁶ nirvapaty⁴⁷ ādityaṇ⁴⁸ ca⁴⁹ caruṃ⁵⁰
1.4.4.14 so eṣā tathā kṛptaiveṣṭir
1.4.4.15 ⁵¹etad u dvibarhir⁵² ṛddhipunarādheyam
1.4.4.16 atha ⁵³paroptapunarādheyasyaita evobhaye ⁵⁴sambhārā⁵⁵ anyatra
tṛṇakalāpibhyāṃ⁵⁶
1.4.4.17 ⁵⁷kāle samidho 'bhyādadhātī⁵⁸
1.4.4.18 prasidhyati⁵⁹ ⁶⁰karmā sarparājñibhyas⁶¹
1.4.4.19 sarparājñibhir⁶² upasthāya tīṣṭbhir⁶³ uttarābhir upatiṣṭhate⁶⁴ ⁶⁵yat
tvā kruddhaḥ⁶⁶ ⁶⁷parovapa, yat te manyuparoptasya⁶⁸, mano jyotir juṣatām⁶⁹
iti

⁴² K₁,K₂,K₃,N₁,N₂: yyajñā-

⁴³ Thus K₁,K₂,K₃,N₁. N₂,M,C,T₁: -āpaḥ

⁴⁴ N₂,T₁: praṇīya aindrāgnañ

⁴⁵ Thus K₁,K₂,K₃,N₁,N₂,M,T₁. C: -aindrāgnaṃ

⁴⁶ Thus K₁,K₂,K₃,N₂. M,C,T₁: -kapālan; N₁: kapāla

⁴⁷ K₁,K₂,K₃,N₁: nirvapaty; T₁: nirvapati /

⁴⁸ Thus K₁,K₂,K₃,N₁,N₂,M. C,T₁: ādityaṃ

⁴⁹ Not in K₃,N₂,M,T₁.

⁵⁰ K₃: caruṃ

⁵¹ K₂: etanni; K₃,N₂: etan nu; T₁: ekannu

⁵² K₁: dvibarhiḥ; M: dvir barhir

⁵³ Thus C. K₁: -ādheya . ta evo-; T₁: -ādheyasyaika evo-; M: -ādheyasyaita eta evo-; N₁:
-ādheyasyaitayevo-

⁵⁴ K₁: . . . tra tṛṇaka . pībhyāṃ

⁵⁵ Thus K₂,K₃. N₂,M,C,T₁: sambhārā; N₁: sambhārān

⁵⁶ M: tṛṇakalāvībhyāṃ

⁵⁷ K₁: . . sabhidho

⁵⁸ K₁,K₂,K₃,N₁,N₂: bhyādadhātī

⁵⁹ K₃,N₁,N₂: prasiddhyati; K₁: pra . . ti

⁶⁰ K₁,K₃,N₁,N₂: karmā; M: karma

⁶¹ K₁,K₂,K₃,N₁,N₂: sarparājñibhyas; T₁,M: sarparājñibhyas; C: sarparājñibhyaḥ

⁶² K₁,K₂,K₃,N₁,N₂: sarparājñibhir

⁶³ K₃: tīṣṭbhir

⁶⁴ N₂: upatiṣṭhate

⁶⁵ Thus consonant gemination resolved. K₁,K₂,K₃,N₁,N₂,M: yatvā

⁶⁶ Thus K₁,K₂,K₃,N₁. M,C: kruddhaḥ; N₂: kurddhaḥ; T₁: kurdhaḥ

⁶⁷ C: parovāpa

⁶⁸ K₃: manyuparosya; T₁: manyuḥ paroptasya

⁶⁹ K₁,K₂,K₃,N₁: jjuṣatām

- 1.4.4.20 prasidhyati⁷⁰ ⁷¹karmāgnihotrāt
 1.4.4.21 *sapta te agne samidhas*⁷² *sapta* ⁷³*jihvā*⁷⁴ ity agnihotrañ⁷⁵ juhōti⁷⁶
 1.4.4.22 ⁷⁷prasidhyati⁷⁸ ⁷⁹karmā prathamasyā iṣṭes⁸⁰ santatyai⁸¹
 1.4.4.23 ⁸²santatim anu tīras⁸³ sruvāhutīr⁸⁴ ⁸⁵juhōti⁸⁶ ⁸⁷*lekas salekas* ⁸⁸*suleka*=, ⁸⁹*ketas saketas suketo*, ⁹⁰*vivasvām aditir devajūtir*⁹¹ iti 1.4.4.24 ⁹²prasidhyati karma santiṣṭhata⁹³ ⁹⁴eṣeṣṭir
 1.4.4.25 yajñāyudhāni⁹⁵ saṃsādyāpaḥ⁹⁶ ⁹⁷praṇīyāgnivāruṇam ekādaśakapā-

⁷⁰ K₁,K₂,K₃,N₁,N₂: prasiddhyati

⁷¹ K₁,N₂,T₁: karmāgnihotrān; K₂,K₃,N₁: karmāgnihotrāt; M: karma agnihotrāt

⁷² Thus K₁,K₂,K₃,N₁,N₂,M,T₁. C: samidhaḥ

⁷³ K₁: ji . . ty agnihotra .

⁷⁴ K₂,K₃: jīmhvā

⁷⁵ Thus K₁,K₂,K₃,M. N₂,C,T₁: agnihotraṃ N₁: aṃgnihotrañ

⁷⁶ K₁: . . .

⁷⁷ K₁: . . . pra . mas . . ṣṭ.s santatyai

⁷⁸ K₂,K₃,N₁,N₂: prasiddhyati

⁷⁹ Thus T₁. K₂,K₃,N₁,N₂: karmā; M,C: karma

⁸⁰ Thus K₁,K₂,N₁. C,T₁: iṣṭeḥ; K₃,N₂,M: iṣṭe

⁸¹ N₁: santatyais; K₂: satyai

⁸² K₂: santim anu hutīñ juhōti

⁸³ Thus K₁,N₁,M. C,T₁: tīraḥ; K₃,N₂: tīra

⁸⁴ K₁: suvāhutīr; K₃: sruvā . . r; N₁: sruvāhutīñ

⁸⁵ K₁: juho . . kas salekas

⁸⁶ K₁,K₃: jjuhōti

⁸⁷ Thus K₁,K₂,K₃,N₁,N₂,M,T₁. C: lekaḥ salekaḥ

⁸⁸ K₃: suleka=ketas saketas suketo vivasvām; K₁,K₂,N₁: sulekaḥ(K₁: sulekas; N₁: sulekaḥ/) ketas saketas suketo vivasvām; N₂,T₁: suleka+s suketo vivasvām; M: sulekaḥ ketas saketas suketo vivasvāmt; C: sulekaḥ ketaḥ saketaḥ suketo vivasvānt

⁸⁹ Thus K₁,K₂,K₃,N₁,M. C: ketaḥ saketaḥ

⁹⁰ M: vivasvāmt suditir; C: vivasvānt suditir [Cf. TS: vivasvām aditir]

⁹¹ K₁,K₂,K₃,N₁,N₂: ddevajūtir

⁹² K₁,K₂,K₃,N₁,N₂: prasiddhyati karma

⁹³ Thus K₁,K₂,K₃,N₁,N₂,M. C: saṃtiṣṭhata; T₁: saṃtiṣṭhate/

⁹⁴ N₁: eṣeṣṭi

⁹⁵ K₁,K₂,K₃,N₁,N₂: yajñā-

⁹⁶ Thus K₁,K₂,K₃,N₁. N₂,M,C,T₁: -āpaḥ

⁹⁷ K₁,K₂,N₁,N₂: praṇīyāgni-; K₃: praṇīyāgnivāru . . kādaśakapālam; M: praṇīyāgnivāruṇam ekādaśa-; C: praṇīyāgnī-

lam⁹⁸ anunirvapati⁹⁹

1.4.4.26 tasyai¹⁰⁰ rayimantāv ājyabhāgau¹⁰¹ ¹⁰²yathādevataṃ haviṣo

1.4.4.27 ¹⁰³virājau saṃyājye¹⁰⁴

1.4.4.28 santatim anu hotur āhutiṃ¹⁰⁵ juhuti

1.4.4.29 prasidhyati¹⁰⁶ karma¹⁰⁷ santiṣṭhata¹⁰⁸ ¹⁰⁹eṣeṣṭir

1.4.4.30 yajñāyudhāni¹¹⁰ saṃsādyāpaḥ¹¹¹ ¹¹²praṇīyāindrāgnañ¹¹³ ¹¹⁴caivaikā-
daśakapālan¹¹⁵ nirvapaty¹¹⁶ ādityaṃ¹¹⁷ ca¹¹⁸ caruṃ

1.4.4.31 ¹¹⁹so eṣa tathākṛptaiveṣṭir

1.4.4.32 ¹²⁰etat u tribarhiḥ¹²¹ paroṣṭapunarādheyan¹²²

⁹⁸ N₁: ekodaśakapālam

⁹⁹ K₁, K₂, K₃, N₁: anunirvapati

¹⁰⁰ K₁: rayimant . . . yath

¹⁰¹ K₂: ājyabhāgena

¹⁰² Thus K₃, N₁, T₁, C. M: yathā In C, however, *devataṃ haviṣo* seems to be later inserted between *yathā* and *virājau*. Probably C had first before him the text with lacuna like M.

¹⁰³ K₁:

¹⁰⁴ M: saṃyojya; N₁: saṃyāsaṃyājye

¹⁰⁵ Thus K₁, K₂, K₃, N₁, N₂, M. C, T₁: āhutiṃ

¹⁰⁶ K₁, K₂, K₃, N₁, N₂: prasiddhyati

¹⁰⁷ K₁, K₂, K₃, N₁, N₂: karmma

¹⁰⁸ Thus K₂, K₃, N₁, N₂, M. C: saṃtiṣṭhata; K₁: sa . . . ; T₁: santiṣṭhate /

¹⁰⁹ K₁, K₂: eṣeṣṭi; K₃: eṣe .

¹¹⁰ K₁, K₂, N₁, N₂: yajñāyudhāni; K₃: . āyudhāni

¹¹¹ Thus K₁, K₂, K₃, N₁. N₂, M, C, T₁: -āpaḥ

¹¹² N₁: praṇīñcaindrāgnañ; C: praṇīyaindrāgnaṃ

¹¹³ Thus K₁, K₂, K₃, N₁, N₂, T₁, M. C: -aindrāgnaṃ

¹¹⁴ N₁: caivaikādaśakapāladirvapaty

¹¹⁵ Thus K₁, K₂, K₃, N₂, M. C, T₁: -aikādaśakapālam; N₁: -aikādaśakapāla

¹¹⁶ K₁, K₂, K₃: nirvapaty; N₁: dirvapaty; T₁: nirvapati /

¹¹⁷ Thus K₁, K₂, K₃, N₁, N₂, T₁, M. C: ādityaṃ

¹¹⁸ Not in K₃, N₂, T₁, M.

¹¹⁹ K₂: so e . . . eveṣṭir

¹²⁰ Thus K₁, T₁. M: etad vi trir barhiḥ; C: etat tribarhiḥ

¹²¹ Thus K₁, K₂, K₃, N₁. N₂, M, C, T₁: tribarhiḥ

¹²² Thus K₂, K₃, N₂. T₁: paroṣṭapunarādheyaṃ; N₁: paroṣṭapunarādheyan; K₁: puṇnar-
ādheyan; M: punarādheyan; C: punarādheyaṃ

1.4.4.33 na tu ¹²³hāsyāśāñ¹²⁴ ¹²⁵caneyāt ¹²⁶sa yatra hāpy etat karma¹²⁷
kriyamāṇam upādhigacchet¹²⁸ sarvāṇaṃ¹²⁹ haiva tato 'nyān¹³⁰ diśam iyād
¹³¹āstamayād ādityasya¹³² ¹³³

¹²³ K₃: . syāśāñ caneyāt; Caland 1924, p.148 l.1: tasyāśāṃ caneyāt

¹²⁴ Thus K₁,K₂,K₃,N₁,N₂,T₁,M. C: -āśāṃ

¹²⁵ K₁: ca . . . va tato nyān

¹²⁶ Thus K₂,K₃,N₁,T₁. K₁: . . . va tato nyān diśam iyād; M: sa . . . tato 'nyān diśam iyād; C: sa tāṃ diśam neyād yadiyāt tato nyāṃ diśam iyād [Thus with no indication of lacuna.]

¹²⁷ K₂,K₃,N₁,N₂: karmma

¹²⁸ K₂,K₃,N₁: upādhigacśet; N₂: upādhigachśet; T₁: upādhigacchet

¹²⁹ K₂,K₃,N₁: sarvvāṇaṃ; N₂: sarvāṇaṃ

¹³⁰ Thus M. K₁,K₂,K₃,N₁,N₂: nyān; C: nyāṃ; T₁: 'nyāṃ

¹³¹ M: āstamayādityasya

¹³² K₁,K₂,K₃ and N₁ have the “end mark(s)” here. K₂ and K₃ give the number “17(=ma,gra)” between the end marks. M: „—” ; C: //

¹³³ C has in the next line with underline: //iti caturtho 'nuvākaḥ// .

APPENDIX: Quotation of Mantras in the Vādhūlaśś.

The mantras quoted in the Vādhūla sūtra sometimes show deviation from those recorded in the *śruti* texts of the Taittirīya *śākhā*, i.e. Taittirīya Saṃhitā, Taittirīya Brāhmaṇa and Taittirīya Āraṇyaka. Although the contents of the mantras generally are very close to those of the Taittirīya's, they show occasional variations from the latter. This is one of the peculiar features of the texts belonging to the Vādhūla school. Further, we also encounter several mantras which are not found in any of other Vedic texts known to us. We may assume that the original compiler of the Vādhūla sūtra was well versed in the *śruti* texts belonging to his own school which were different from those of the Taittirīya *śākhā*. The texts of the Vādhūla *śrutis* themselves, however, have so far been lost for us both in oral and written tradition and our information on the Vādhūla mantras is limited only to the quotations and references given by the sūtra text. Therefore, it will be important for the study of the Vādhūla texts to examine the mantra quotations in the sūtra text and see to what extent the mantras used by the Vādhūla school deviate from those of the Taittirīya's or other *śruti* texts. In the following, all the mantra occurrences of Agnyādheya section are listed up and are compared with the closest passages of other Vedic texts.¹

As for the style of quotation, the Vādhūla sūtra basically gives mantra *in extenso*.² The manuscripts of this sūtra, however, show peculiar manner of abbreviation in its presentation of the text. When the quoted mantra is long or several mantras are quoted in sequence, the later part of mantra(s) is abridged with the use of abbreviation mark “=” or “+”.³ In such a case, we are not able to know whether there might exist variant reading(s) in the

¹ As for the affiliation of the Vādhūla school within the Taittirīya *śākhā* and the problem of Vādhūla's mantra deviation from the Taittirīya *śruti* texts, see Caland 1923, pp.5f.(=Kl.S., pp.270f.); 1924, pp.143f.(=Kl.S., pp.278f.); Tsuji 1975, pp.31–32 cum notes; Witzel 1975, pp.92–94 and Chaubey 1993, pp.39–46, pp.56–61.

² *Pratīka* type of quotations are also sometimes met with. In principle, the Vādhūla sūtra quotes the mantra in its full form just as the Baudhāyana, the other older Taittirīya sūtra, does. Except for the cases where the mantra has already been quoted in full in the earlier portion of the text, the *pratīka* type of quotation is not expected to occur. We come across, however, some irregular cases of *pratīka* quotation in this sūtra. Close investigation into these cases will shed light on the problem of textual formation of the Śrautasūtra of this school. There must have been several stages before the sūtra has finally taken its present shape. I shall discuss this problem in a separate article.

³ See p.16.

abbreviated passage or not and I just give the parallel *śruti* text while putting the abridged portion into brackets. In the following, the closest occurrences of mantras are given for comparison, among which those of the Taittirīya school are especially taken into consideration. The words where the Vādhūla sūtra shows variants of the closest *śruti* text either of the Taittirīya or of other Vedic school are underlined. For quick reference for the reader to the text comparison, the following signs are used:

[] : abridged portion of the mantra-quotation in the Vādhūla sūtra.⁴

= : the quoted mantra is found in this form in the Taittirīya (or some other) *śruti* text.

(=) : except the abridged portion, the reading of the quoted mantra is the same with that of the Taittirīya (or some other) *śruti* text.

(p) : *pratīka* manner of quotation, i.e. the mantra is indicated only by its first words.

1.1.1.8 See TS1.3.13g(=), without *svāhā*):

śṛṇótv agnīḥ samídhā hávam me śṛṇvántv ápo dhiśánās ca devīḥ, śṛ[ṇóta grāvāṇo vidúšo nú yajñám śṛṇótu deváh savitá] hávam me.

Anuvitti is a name of homa accompanied with TS1.3.13g. Cf. Caland 1924, p.157 and 1928, pp.190f. especially p.192. Cf. also VādhŚS1.4.1.37; 7.2(Agniṣṭoma); 8.1(Agnicayana). The mantra itself is arranged for use in TS at a butter-offering after the Prātaranuvāka of the Soma ritual, cf.TS6.4.3.2. Baudhāyana sūtra(2.13:55.4) has a similar *āhuti* called *Anukhyā*(; the accompanied mantra is TB1.2.1.23=TS4.1.2k. The mantra is again used later at the procession with a horse towards the Āhavanīya fire. The use of this mantra in the Agnyādheya seems to have been transferred from the Agnicayana ritual.)

1.1.2.1 This *Sāvitra* mantra, although its first half is found in many mantras as a common phrase, is not found elsewhere in this form:

devasya tvā savituḥ prasave 'śvinor bāhubhyām pūṣṇo hastābhyām adityai juṣṭam ādityebhyo juṣṭan nirvapāmi.

1.1.2.11-13 See TB1.2.1.9-10(=), (p). Among the three mantras quoted, the first one is given in full while the other two are in *pratīkas*.

(=) 1. *samídhāgnīm duvasyata, ghṛtáir bodhayatātithim, ásmīn havyá juhota-na.* (=TS4.2.3d)

⁴ Each recension of manuscript gives a different extent of abbreviation. The extent adopted in the main text generally agrees with that of mss K₂ and/or K₃, which usually give(s) the least extent of abbreviation among all the mss.

(⟨=⟩) 2. *úpa tvāgne haviṣmatīḥ, ghr̥tācī[r yantu haryata, juṣásva] samídho máma.*

(⟨=⟩) 3. *tám tvā samídbhir aṅgiraḥ, [ghr̥téna vardhayāmasi,] br̥hac chocā yaviṣṭhya.* (=TB3.5.2.1)

1.1.2.20 See TB1.2.1.14(=):

ṛtvīyavati stho agnīretasau, gárbham dadhāthām té vām ahám dade, tát satyám yád vīrám bibhr̥thaḥ, vīrám janayisyáthaḥ.

1.1.2.23 See TB1.2.1.15–16(=):

jātavedo bhūvanasya rétaḥ, ihá siñca tápaso yáj janisyate, agním ásvatthād ádhi havyavāham, sámīgarbháj janáyan yó mayobhūḥ.

1.1.3.1 See TB1.2.1.16(⟨=⟩):

ayám te yónir ṛtvīyaḥ, yáto jātó [árocathāḥ, tám jānānn agna] ároha, áthā no vardhayā rayīm.

1.1.3.5 See TS5.7.9a1–2(⟨=⟩):

(a1) *máyi gr̥hṇāmy ágre agníṁ rāyáspóṣāya suprajāstváya suvīryāya, [máyi prajám máyi várco dadhāmy áriṣṭāḥ syāma tanúvā suvīrāḥ.*

(a2) *yó no agníḥ pitaro hr̥tsv antár ámartyo mártiyāṁ āvivéśa, tám ātmán pári gr̥hṇīmahe vayám má só asmāṁ] avahāya párā gāt.*

1.1.3.6 See TB1.2.1.17(=TS4.2.4d)(⟨=⟩):

sám yá vaḥ priyás tanúvaḥ, sám priyá hr̥dayāni vaḥ, ā[tmā vo astu sám]priyaḥ, sám]priyās] tanúvo máma.

1.1.3.8–9 Parallel mantra(s) found elsewhere only in the Śrautasūtras of the New Taittirīya schools. The mantras separated here is found combined in ĀpŚS5.10.1: *ṛtaṁ str̥ṇāmi purīṣam pr̥thivyām, ṛte 'dhy agnim ādadhe satye 'dhy agnim ādadha ity āyataneṣu sambhārān anuvyūhati.* HirŚS3.3: 309–310: *ṛtaṁ str̥ṇāmi purīṣam pr̥thivyām ṛte 'dhy agnim ādadhe satye 'dhy agnim ādadhe divas tvā vīryeṇa pr̥thivyai mahimnā, antarikṣasya poṣeṇa sarvapaśum ādadha iti saṁsr̥ṣṭān (scil. sambhārān) kalpayati.* (*divas tvā—ādadhe* is the same with TB1.2.1.18–19.) BhārŚS5.7.7 gives the mantra only by *pratīka*(!): *ṛtaṁ str̥ṇāmi purīṣam.*

1.1.3.8 See above. V: *ṛtaṁ str̥ṇāmi purīṣam pr̥thivyām* (=ĀpŚS5.10.1, HirŚS3.3:309, first mantra.)

1.1.3.9 See above. V: *ṛte 'dhi satyam ādadhe satye 'dhy agnim ādadhe* (ĀpŚS5.10.1, HirŚS3.3 second mantra with variant. Hir gives a longer mantra; see above.)

1.1.3.10 mantras, 1 =TS1.3.7h: *agnér janítram asi,* 2 =TS1.3.7i: *vṛṣaṇau sthas,* 3 =TS1.3.7k1: *urváśy asy,* 4 =TS1.3.7k3: *purūrāvās,* 5 =TS1.3.7l:

ghṛtenākté vṛṣaṇaṃ dadhāthām.

1.1.3.11 The mantra given here in full form is found in abbreviated form at TS1.3.7m: *gāyatrām chándó 'nu prá jāyasva, trāiṣṭubhaṃ, jāgataṃ chándó 'nu prá jāyasva.*

1.1.3.12 Daśahotṛ mantra. TA3.1a; MS1.9.1:131.1-3; KS9.8:110.13-14 etc. Cf. Krick, p.287 note 719.

TA3.1a: (*om*), *cittīḥ srūk, cittām ājyam, vāg védiḥ, ādhītaṃ barhīḥ, kéto agnīḥ, víjñātaṃ agnīḥ, vākpatir hótā, mána upavaktā, prāṇó havīḥ, sāmādhva-ryúḥ.*

1.1.3.14 See TS1.3.7k2(=): *āyúr asi.*

1.1.3.17–18 Mantra variation. Cf. TB1.1.4.8; MS1.6.1:86.7f.; KS7.13:75.6etc.; BaudhŚS2.16:60.16f.; BhārŚS5.6.7; ĀpŚS5.11.7.

V: *amīśān tvā devānām* vratapate vratenādadhāmi *gāyatreṇa chandasā* (*trāiṣṭubhena chandasā, jāgatenā chandasā*). The words *amīśān* and *devānām* are to be replaced by appropriate word respectively according to the sacrificer's *gotra* and *varṇa*. This type of prescription is not found in other sūtras.

Cf. TB1.1.4.8: (b) *bhṛgūnām tvāṅgirasām* vratapate vratenādadhāmi *īti bhṛgv-aṅgirasām ādadhyāt*, (c) *ādityānām tvā devānām* vratapate vratenādadhāmi *īti anyāsām brāhmaṇīnām prajānām*. (d) *vāruṇasya tvā rājño* vratapate vratenādadhāmi *īti rājñah*. (e) *indrasya tvendriyēṇa* vratapate vratenādadhāmi *īti rājanyasya*. (f) *mānos tvā grāmanyō* vratapate vratenādadhāmi *īti vaiśyasya*. (g) *ṛbhūnām tvā devānām* vratapate vratenādadhāmi *īti rathakārasya*.

Also cf. BaudhŚS2.16:60.16-61.2: “*bhṛgūnām tvāṅgirasām* vratapate vratenādadhāmi” (TB1.1.4.8)-*iti bhṛgvaṅgirasām ādadhyāt*, “*ādityānām tvā devānām* vratapate vratenādadhāmi” (Ibid.)-*ity anyāsām brāhmaṇīnām prajānām*, “*vāruṇasya tvā rājño* vratapate vratenādadhāmi” (Ibid.)-*iti rājñah*, “*indrasya tvendriyēṇa* vratapate vratenādadhāmi” (Ibid.)-*iti rājanyasya*, “*manos tvā grāmanyō* vratapate vratenādadhāmi” (Ibid.)-*iti vaiśyasya*, “*ṛbhūnām tvā devānām* vratapate vratenādadhāmi” (Ibid.)-*iti rathakārasya*, *iti yatharṣi yathāgotraṃ, “gāyatreṇa chandasā”-iti*

1.1.3.19 See TB1.2.1.19(=): *prajāpates tvā prāṇénābhi prāṇimi, pūṣṇāḥ pōṣeṇa máhyam, dīrghāyutváya śatásāradāya, śatām śarādbhya āyuse várcase.*

1.1.3.20–21 Unidentified mantra. Cf. ĀpŚS6.20.2[with var.](*agniyupasthāna* of Agnihotra), TS4.2.7d(only latter part: *jahāmi—amīvām*).

ĀpŚS6.20.2: ... hastau prakṣālya “*śriyaṃ dhātār mayi dhehi śriyo mādhipatiṃ kuru, viśām iśāno maghavendro mā yaśasānayad iti japitvā* ... TS4.2.7d: *īṣam ūrjam ahám itá á dada ṛtasya dhāmno amṛtasya yóneḥ, á no góṣu viśatu áuṣadhīṣu jáhāmi sedím ánirām amīvām.*

1.1.4.1 Mantra variation. Cf. TB1.2.1.20: *ahám tvád asmi mād asi tvám etát, māmāsi yónis táva yónir asmi, mámaivá sán*(V: *yathāyatham*) *vāha havyāny agne*(V: *havyāni devān*), *putráḥ pitré lokakṛj jātavedaḥ*.

1.1.4.2 Three *Sarparājñi* mantras(TS1.5.3b–d)[(=),(p)].

Other Taittirīyakas prescribe four *Sarparājñi*s(=TS1.5.3a–d). In this regard, Vādhūla is closer to the other Yajurvedins and it deviates from what is told by the Taittirīya *śruti*. The reading of mantra text, however, seems to be (almost) the same with that of Taittirīya Saṃhitā. Cf. KS7.13:75.8–9,76.6–7,19–20;MS1.6.1: 85.9–13.;VS3.5–8. cf. Caland on ĀpŚS5.12.1.

TS1.5.3b–d: (b) *āyám gáuh pṛśnir akramīd āsanam mātaram pūnaḥ pitaram ca prayānt sūvaḥ*. (c) *triṃśá[d dhāma ví rājati vāk patanḡyā śísriye prāty asya vaha dyúbhiḥ*. (d) *asyá prāṇád apānaty ántás carati rocaná vy ákhyan/ mahiśáḥ sūvaḥ*.

1.1.4.4 For *upasthāna* with *Sāmans*, cf. TB1.8.1.1–3. Rathantara *Sāman*: SS 2.1.1.11.1–2(or 2.30–31)=RS7.32.22–23:

abhi tvā sūra nonumó 'dugdhā iva dhenávaḥ, íśānam asyá jágataḥ svardṛśam íśānam indra tasthúṣaḥ. ná tvāvāṃ anyó divyó ná pāṛthivo ná jātó ná jani-syate, aśvāyantó maghavann indra vājino gavyántas tvā havāmahe.

Interesting point of the Vādhūla's *sāman* quotation is that eight syllables of the fourth pāda of the first verse and the second pāda of the second verse are respectively repeated. In this regard, the quoted text is very close to that of Ūhagāṇa. While the Jaiminīya's text has not been printed, Kauthuma's text is as follows: *rathantaram*. (pra) *abhi tvā sūra nonumo vā*, (u) *ādugdhā iva dhenava íśānam asya jagataḥ, suvā2 3rdrśām*, (pra) *āyisānam ā2 3yindrā3*, (u) *sūsthū2 3 4ṣā, o vā6, hā ū vā [1]*. (pra) *íśo vā*, (u) *nām indra susthuṣo na tvāvāṃ annyo diviyah, na pā2 3rthivāḥ, na jāto nā2 3jā3, nāyisyā2 3 4tā, o vā6, hā ū vā [2]*. (pra) *na jo vā*, (u) *to na janisyate aśvāyantyo maghavann indra vā2 3jināḥ, gavyannas tvā2 3hā 3, vāmā2 3 4hā, o vā i, hā ū vā [3] //1// (BI vol.5, p.336f.)*

There have been divergent opinions among *sūtrakāras* as to who recites *sāmans* during the ritual of Agnyādheya:

[*brahman* or *udgātr*] JaimŚS1.23;LātŚS4.9–10;DrāhŚS12.1.29f.; [*udgātr*] Bau-dhŚS2.16:60.13; 2.17:63.4–5; [*brahman*] BhārŚS5.10.5–7; ĀpŚS5.16.6; [*adh-varyu* or *brahman*] KātyŚS4.9.4–7. In his commentary to the Vādhūla ŚS, Āryadāsa refers to the following opinion of Anupadakāra: *anupadakāra āha "yady udgātā na syāt tarhi yajamānaḥ svayam evopotthāya abhihimkṛtya yonibhir upatiṣṭheta"*-iti.

1.1.4.7 Mantra variation, cf. TB1.2.1.21–22.

TB1.2.1.21–22: (1) *ójase bálāya tvódyacche, vṛṣaṇe śúsṃāyāyuse várcase, sapatnatúr asi vr̥tratúḥ, yás te devéṣu mahimā́ suvargáḥ.* (2) *yás ta ātmā paśúṣu práviṣtaḥ pústir, yá te manuṣyeṣu paprathé, táyā no agne juṣámāṇa éhi, diváḥ pṛthivyāḥ páry antárikṣāt.* (3) *vátāt paśúbhyo(V: parjanyaḍ) ádhy ósadhībhyah yátra-yatra jātavedaḥ sambabhútha(V: sambabhūvitha), táto no agne juṣámāṇa éhi.*

1.1.4.8 See TB1.2.1.22–23=TS4.6.5a(=TB1.1.7.1c). [(=), (p)]

TB1.2.1.22–23: *prácīm ánu pradísam préhi vidván, agnér agne puró agnír bhavehá, víśvā [áśā dīdyāno ví bhāhi. úrjam no dhehi] dvipáde cátuṣpade.*

1.1.4.10 Unidentified mantra [Cf. the same mantra in 1.1.3.8.]**1.1.4.11** Unidentified mantra [Cf. the similar mantra in 1.1.3.9.]

1.1.5.1 See TS1.5.3a(=): *bhúmir bhūmnā dyáur varināntárikṣam mahitvá, upásthe te devy adite 'gním annādám annádyāyádadhe.*

1.1.5.2 See 1.1.3.20 above. Cf. ĀpŚS6.20.2.

1.1.5.3 See 1.1.3.21 above. Cf. ĀpŚS6.20.2 and TS4.2.7d.

1.1.5.4 Mantra variation. Cf. TB1.2.1.21:

imā u mām úpa tiṣṭhantu ráyah, ābhīḥ prajābhir ihá sám vaseya, ihó ídā tiṣṭhatu viśvarūpī, mādhye vásor (V: mayīdam tiṣṭhatu viśvarūpam vasor madhye) dīdhi jātavedaḥ.

1.1.5.5 Vāmadevya Sāman: SS 2.1.1.11.1-2(or 2.32-34). cf. RS4.31.1-3. Vādhūla quotation has the same wording with RS.

SS2.1.1.12.1-3: *kāyā naś citrá á bhuvad ūtī sadāvṛdhah sákhā, kāyā sácīṣṭhayā vṛtā. kás tvā satyó mādānām mām̐hiṣṭho matsad ándhasah, dīdhā cid ārúje vásu. abhī śú śáh(RS,V: ṇah/ṇas) sákhīnām avitā jaritṛṇām, śatám bhavāsy ūtayé(RS,V: ūtibhiḥ).*

1.1.5.9 Unidentified mantra [Cf. the same mantra in 1.1.3.8 and 1.1.4.10.]

1.1.5.10 Unidentified mantra [Cf. the similar mantra in 1.1.3.9 and 1.1.4.11.]

1.1.5.13 Mantra variation, cf. 1.1.3.17–18 above.

1.1.5.14 See 1.1.3.20 and 1.1.5.2 above. Cf. ĀpŚS6.20.2.

1.1.5.15 See 1.1.3.21 and 1.1.5.3 above. Cf. ĀpŚS6.20.2 and TS4.2.7d.

1.1.5.16 Mantra variation. Cf. TB1.2.1.23–24:

yád idám divó yád adáh pṛthivyāḥ, samvidāné ródasī(V: payasī) sambabhūvátuḥ. táyoh prṣṭhé sīdatu(V: nihito) jātavedāḥ, sambhūḥ prajābhyas tanúve syonāḥ.

1.2.1.1 For the mantra 1, see TB1.2.1.10–11(=) (without svāhā): *samidhyámānāḥ prathamó nú dhármaḥ, sám aktúbhir ajyate viśvāvārah, śocíṣkešo ghṛtánirṇik pāvakáh, suyajñó agnír yajáthāya deván.* cf. RS3.17.1: *samidhyámānāḥ prathamānu dharmā sám aktúbhir ajyate viśvāvārah, śocíṣkešo ghṛtā-*

nirṇik pāvakāḥ suyajñó agnir yajáthāya deván.

For the mantra 2: *yās te viśvāḥ...*, this is the same with TS3.5.5g(=) (without *svāhā*).

For the mantra 3: *sapta te agne...*, this is the same with TS1.5.3h=4.6.5n(=) (without *svāhā*). Cf. also TB3.11.5.

TB1.2.1.9–13 records three Gāyatrīs, three Triṣṭubhs and three Jagatīs. While the New-Taittirīya sūtras use these three sets of metre-mantras for *samidhādhāna* to the Brahmaudanika fire according to the *varṇa* status of the Yajamāna, the schools of Baudhāyana and Vādhūla give the different manners of mantra application.

Baudhāyana uses the same Gāyatrīs for the Brāhmaṇa, but it utilizes different mantras for other *varṇas*, i.e. the Triṣṭubhs(TS4.1.2r–w and TB1.2.1.10–11) and the Jagatīs(TS4.4.4g, TS3.3.11f and TS1.5.3h). Vādhūla prescribes the use of Gāyatrī verses (for the Brāhmaṇa) only and is silent on other *varṇas*' cases. Accordingly, these two older Taittirīya sūtras seem not to have used the above Triṣṭubh and Jagatī mantras of TB. In the case of *samidhādhāna* to the Āhavanīya fire, the New Taittirīya sūtras show the influence of the Mānava school and adopt the mantras from the context of the Agnicayana ritual. (Cf. Krick, note 859 to pp.326–7.)

1.2.1.3 Br̥hat Sāman: SS2.159–160=Āraṇyageya1.1.27(2.402) on SS1.234=RS6.46.1–2; cf. Ūhagāṇa BI vol.5, pp.384f.

RS6.46.1: *tvām idd hī hāvāmahe sātā vājasya kāravaḥ, tvām vṛtréṣu indra sātpatiṃ nāras tvām kāṣṭhāsv ārvataḥ.* 6.46.2: *sā tvām naś citra vajrahasta dhr̥ṣṇuyā mahā stavāno adrivah, gām āsvaṃ rathyaṃ indra sám kira satrá vājaṃ ná jigyúṣe.*

Vādhūla quotation has repetition of last eight syllables of the fourth and the second pāda respectively. Cf. Ūhagāṇa text (BI 5, pp.384–5):

br̥hat. (pra) auhoyi tvām idd hī hāvāmahā3e, (u) sātāu vājā, syā kārā2 3 4vāḥ, o vā3 4, auho vā, vṛtrāv iṣuvāyi, drāsā3 1t, patin nā2 3 4rāḥ, (pra) tvānī kāṣṭhā3 4, au ho vā, (u) sū 2 ārvā2 3 4, tāḥ, uhu vā6hāū, vā. au hoyi u vā 3me, kāṣṭhā, sū arvā 2 3 4tāḥ, sa tvā 34, au ho vā, naś cāyitra vā, jrā hā3 1, sta dhr̥ṣṇū2 3 4yā, maha stavā3 4, au ho vā, no2 ādrā2 3 4yo, vāḥ, uhuvā6 hā ū, ...

1.2.1.4 Mantra variation, cf. TB1.2.1.12 and TB1.2.1.11 (both without *svāhā*). TB1.2.1.12: *tvām agne samidhānām yaviṣṭha, devā dūtām cakrire havyavāham, urujrāyasam ghṛtāyonim āhutam, tveṣām cākṣur dadhire codayānvati. tvām agne pradīva āhutam ghṛtēna(V: ghṛtaḥ), sumnāyāvaḥ suṣamīdhā sāmīdhire, sā vāvṛdhānā ōṣadhībhir ukṣitāḥ, urujrayāṃsi pārthivā vitiṣṭhase.*

TB1.2.1.11: *ghṛtápratiko ghṛtáyonir agnīḥ, ghṛtáih sámiddho ghṛtám asyānna-
m, ghṛtaprúṣas tvā saríto vahanti, ghṛtám píban suyájā yakṣi*(V: *yajasi deva*)
devān.

1.2.1.6 Vāravantīya Sāman: SS1.17=2.984–986=RS1.27.1–3.(=) Cf. Ūhagā-
ṇa BI 5, p.157f. RS1.27.1: *ásvaṃ ná tvā vāravantaṃ vandádhyā agnīm námo-
bhiḥ, samrájantaṃ adhvarāṇām.* 1.27.2: *sá ghā naḥ sūnūḥ sávasā prthúpra-
gāmā suśévaḥ, mīdhvám asmákam babhūyāt.* 1.27.3: *sá nō dūrác cāsác ca ní
mártyād aghāyóḥ, pāhí sádám íd viśváyuh.*

1.2.1.7 Pañcahotṛ formula, see TA3.3a; MS1.9.1:131.7; KS9.8:110.18; Śāṅkh
ŚS10.16.4 etc. Cf. Krick, p.289 note 727.

TA3.3a: *agnír hótā aśvínādhvaryú, tváṣṭāgnít, mitrá upavaktā.*

Caturhotṛ formula, see TA3.2a; MS1.9.1:131.3–4; KS9.8:110.14; ŚāṅkhŚS-
10.15.4 etc. Cf. Krick, p.289 note 727.

TA3.2a: *prthiví hótā dyáur adhvaryúḥ rudró 'gnít bṛhaspátir upavaktā.*

1.2.1.8 Śyaita Sāman: Grāmageya 6.1.32(1.484) on SS1.235=2.161–162=RS
8.49.1–2. Cf. Ūhagāṇa BI 5, p.336f.

RS8.49.1: *abhí prá vaḥ surādhasam*(V: *surādhasa*) *índram arca yáthā vidé,
yó jaritríbhyo maghāvā purūvásuḥ, sahásreṇeva śíksati.* 8.49.2: *śatāníkeva
prá jigāti dhṛṣṇuyá, hánti vrtrāṇi dāsúṣe, girér iva prá rásā asya pinvire,
dātrāṇi purubhójasah.*

Vādhūla quotation has repetition of eight syllables at the fourth pāda
of 1 and the second pāda of 2 respectively. Cf. Ūhagāṇa text.(BI vol.3,
pp.336–9).

1.2.2.1 Gharmaśiras mantras, see TB1.1.7.1–2(=):

(1): *gharmáḥ śíras tát ayám agnīḥ, sáṃpriyáḥ paśúbhir bhuvat, chardís
tokáya tánayāya yaccha.*

(2): *vātaḥ prānás tát ayám agnīḥ, sáṃpriyāḥ paśúbhir bhuvat, svadítam
tokáya tánayāya pitúm paca.*

(3): *arkás cákṣus tát asáu sūryas tát ayám agnīḥ, sáṃpriyāḥ paśúbhir bhu-
vat.*

1.2.2.2 See TB1.1.7.2(=):

*yát te śukra śukráṃ vārcaḥ śukrá tanúḥ, śukráṃ jyótir ájasram, téna me
dīdhi téna tvādadhe, agnínāgne bráhmaṇā, ānaśé vyānaśé sárvaṃ áyur vyā-
naśe.*

1.2.2.3 Cf. TB1.1.7.2:

yé te agne sívé tanúvau, virát ca svarát ca, té mā viśatām té mā jinvatām.
[V adds *tābhyān tvādadhe svāhā.*]

1.2.2.4 Cf. TB1.1.7.3:

yé te agne śivé tanúvau, samráṭ cābhibhús ca, té mā viśatām té mā jinvatām.
[V adds *tābhyān tvādadhe svāhā.*]

1.2.2.5 Cf. TB1.1.7.3:

yé te agne śivé tanúvau, vibhús ca paribhús ca, té mā viśatām té mā jinvatām.
[V adds *tābhyān tvādadhe svāhā.*]

1.2.2.6 Cf. TB1.1.7.3:

yé te agne śivé tanúvau, prabhvī ca prābhūtis ca, té mā viśatām té mā jinvatām. [V adds *tābhyān tvādadhe svāhā.*]

After these Virāj mantras (1.2.2.3–6), the Vādhūla sūtra does not mention *ghora* mantra which is given in TB and is prescribed by other Taittirīya sūtras:

yās te agne ghorās tanúvas tābhir amúṃ gaccha (TB1.1.7.3). Cf. BaudhŚS2.18: 64.9f. etc. Cf. also 1.2.2.10 below.

1.2.2.7–9 The three *tanū* mantras of the Vādhūla sūtra are not found in the Taittirīya śrutis in these forms. The closest parallels are found in the Kāthas. Cf. KS7.14:77.13–20: *yā te agne pāvamānā tanūḥ prthivīm ānv āvivésa, yāgnāu yā rathantaré yā gāyatre chāndasi yā trivṛti stóme yānne tām ta etád avárundhe tasyai svāhā, yā te agne pāvakā tanūr antárikṣam ānv vivésa yā vāte yā vāmadevyé yā traīṣṭubhé chāndasi yā pañcadaśé stóme yā paśúṣu tām ta etád avárundhe tasyai svāhā, yā te agne śúcis tanūr dívam ānv āvivésa yā sūrye yā brhati yā jāgate chāndasi yā saptadaśé stóme yāpsú tām ta etád avárundhe tasyai svāhā.*

Cf. BhārŚS5.9.12–5.10.1: “*yā te agne paśuṣu pavamānā priyā tanūr yā prthivyām yāgnau yā rathamtare yā gāyatre chandasīdam te tām avarundhe tasyai te svāhā, yā te agne 'psu pāvakā priyā tanūr yāntarikṣe yā vāyau yā vāmadevyé yā traīṣṭubhe chandasīdam te tām avarundhe tasyai te svāhā, yā te agne sūrye śuciḥ priyā tanūr yā divi yāditye yā brhati yā jāgate chandasīdam te tām avarundhe tasyai te svāhā*” iti ājyena cauṣadhībhiś ca śamayitvāhavanīyāt sabhyāvasathyau yatharṣy ādhānenādadhāti.

Also cf. ĀpŚS5.16.3–5: ... ājyena uṣadhībhiś ca śamayitavyaḥ “*yā te agne paśuṣu pavamānā priyā tanūr yā prthivyām yāgnau yā rathantare yā gāyatre chandasi tām ta etenāvayaje svāhā, yā te agne 'psu pāvakā priyā tanūr yāntarikṣe yā vāyau yā vāmadevyé yā traīṣṭubhe chandasi tām ta etenāvayaje svāhā, yā te agne sūrye śuciḥ priyā tanūr yā divi yāditye yā brhati yā jāgate chandasi tām ta etenāvayaje svāhā*”-ity etaiḥ pratimantram ājyam oṣadhīś ca juhōti. samidha ādadhātīty eke.

1.2.2.10 On *tanū* mantras of “*araṇye anūcyā*”, cf. TA4.22–23; BaudhŚS2.8:

64.9; ĀpŚS5.15.3f. etc.

TA4.22–23: *yās te agne ghorās tanúvah, kṣúc ca trṣṇā ca, ásnuk cānāhutiś ca, aśanayā ca pipāsā ca, sediś cāmatiś ca, etās te agne ghorās tanúvah, tábhir amúṃ gaccha, yó 'smān dvēṣṭi, yám ca vayám dviṣmāh. sník ca snīhitiś ca snīhitiś ca, uṣṇā ca śītā ca, ugrā ca bhīmā ca, sadāmnī sedir ánirā, etās te agne ghorās tanúvah, tábhir amúṃ gaccha, yó 'smān dvēṣṭi, yám ca vayám dviṣmāh.*

1.2.2.12 (p) *Pratīka* quotation of Virājakrama mantras(TB1.2.1.25–26)(p).

This is one of the irregular cases of *pratīka* type of mantra-quotation, as these mantras have never appeared before in the earlier part of the text.

TB1.2.1.25: *nārya prajāṃ me gopāya, [amṛtatvāya jīvāse, jātāṃ janīṣyā-mānāṃ ca, amṛte satyē prātiṣṭhitām.]*

TB1.2.1.25: *átharva pitúṃ me gopāya, [rásam ánnam iháyuse, ádabdhāyó 'śītātano, áviṣaṃ naḥ pitúṃ kṛṇu.]*

TB1.2.1.25–26: *sāmśya paśún me gopāya, [dvipádo yé cátuṣpadaḥ, aṣṭāśaphás ca yá ihāgne, yé cáikaśaphā āsugāḥ.]*

TB1.2.1.26: *sápratha sabhāṃ me gopāya, [yé ca sábhyaḥ sabhāsádaḥ, tán indriyāvataḥ kuru, sárvam áyur úpāsātām.]*

TB1.2.1.26: *áhe budhniya mántram me gopāya, [yám řṣayas traividā vidúḥ, řcaḥ sāmāni yájūṃṣi, sá hí řrír amṛtā satām.]*

1.2.2.15 (p) Mantra quoted by *pratīka*: “*sapta te*” is TS1.5.3h=4.6.5n.(p)

Cf. *pratīka* quotation in BaudhŚS2.18:65.2; BhārŚS5.11.1; ĀpŚS5.18.1.

Saptahotṛ mantra is TA3.2.

TS1.5.3h: *saptá te [agne samídhaḥ saptá jihvāḥ saptá řṣayah saptá dhāma priyāṇi, saptá hotráḥ saptadhā tvā yajanti saptá yónir ā prṇasvā ghṛténa.]*

1.2.3.2 Daśahotṛ mantra is TA3.1a.

1.2.3.5 See TS1.5.5.a(=):

upaprayánto adhvarāṃ mántram vocemāgnáye, āré asmé ca řṇvaté. (=RS1.74.1)

1.2.3.6 See TS1.5.5b(=):

asyá pratnām ánu dyútaṃ súkrām duduhre áhrayaḥ, páyaḥ sahasrasām řṣim. (=RS9.54.1)

1.2.3.7 See TS1.5.5c(<=):

agnír mūrdhā divāḥ kakút [pátih prthivyā ayám, apám] rétāṃsi jinivati. (=RS 8.44.16)

1.2.3.8 See TS1.5.5d(<=):

ayám ihá prathamó dhāyi dhātṛbhir hótā yájīṣṭho adhvaré[ṣv īdyah, yám ápnavāno bhṛgavo virurucúr váneṣu citráṃ vibhúvaṃ viśé-viśé.] (=RS4.7.1)

1.2.3.9 See TS1.5.5e(⟨=⟩):

ubhā vām indrāgnī āhuvādhyai ubhā rādhasaḥ sahā mā[dayādhyai, ubhā dātā-rāv isāñ rayīṇām ubhā vājasya] sātaye huve vām. (=RS6.60.13)

1.2.3.10 See TS1.5.5f(⟨=⟩):

ayām te yónir ṛtvīyo yāto jātó [árocathāḥ, táṃ jānānn agna á rohāthā no] vardhayā rayīm. (=RS3.29.10)

1.2.3.11 See TS1.5.5g–h(⟨=⟩):

(g) *ágna áyūñṣi pavasa á suvórjam iṣaṃ ca naḥ, āré [bādhasva duchúnām.*

(h) *ágne pávasva svápā asmé várcaḥ suvīryam,] dádhat póṣaṃ rayīm máyi. (=RS9.66.19;21)*

1.2.3.12 See TS1.5.5i–k(⟨=⟩):

(i) *ágne pāvaka rocíṣā mandráyā deva jihváyā, á devá[n vakṣi yákṣi ca. (k) sá naḥ pāvaka dīdivó 'gne devám ihāvaha, úpa yajñám] haviś ca naḥ. (=RS5.26.1; 1.12.10)*

1.2.3.13 See TS1.5.5 l–m(⟨=⟩):

(l) *agnīḥ súcivratatamaḥ súcir vípra[h súciḥ kavīḥ, súcī rocata áhutaḥ. (m) úd agne súcayas táva súkrá bhrájanta īrate,] táva jyótīñṣy arcáyāḥ. (=RS8.44.21; 17)*

1.2.3.14 See TS1.5.5n–o(⟨=⟩):

(n) *āyurdā agne 'sy áyur me dehi varcodā agne 'si várco me dehi, tanūpā [agne 'si tanúvam me pāhy. (o) ágne yán me tanúvā] unām tán ma á pṛṇa.*

1.2.3.15 See TS1.5.5p(=): *citrāvaso svastí te pārám asīya.*

1.2.3.16 See TS1.5.5q(⟨=⟩) with *svāhā*:

índhānās tvā sātám hímā dyumántaḥ sám idhīmahi, váyasvanto [vayaskṛtaṃ yásasvanto yaśaskṛtaṃ suvīrāso ádābhyam, ágne sapatnadámghanam] várṣi-ṣṭhe ádhi náke.

1.2.3.17 See TS1.5.5r–s(⟨=⟩):

(r) *sám tvám agne sūryasya várcasāgathāḥ sám ṛṣīñām stuténa, [sám priyéna dhāmnā. (s) tvám agne sūryavarcā asi, sám mām áyusā várcasā] prajāyā sṛja.*

1.2.3.18 For this *praiṣa*, cf. TS1.5.9.1.

1.2.4.1 See TS1.5.6a–c[(=), (⟨=⟩):

(a) *sám paśyāmi prajā ahám ídaprajaso mānavīḥ, sárva bhavantu no grhé.*

(b) *ámbha sthā[mbho vo bhakṣīya máha stha máho vo bhakṣīya, sáha stha sáho vo bhakṣīyórja sthórjaṃ vo bhakṣīya. (c) révatī rámadhvam asmín loké 'smín goṣṭhē 'smín kṣāye 'smín yónāv, iháivá stetó mápa gāta,] bahvīr me bhūyāsta.*

1.2.4.2 See TS1.5.6d–e(⟨=⟩):

(d) *sañhitási viśvarūpīr, á morjá viśá gau[patyéñā rāyás póṣeṇa. (e) sahasra-*

poṣām vaḥ puṣyāsam,] máyi vo ráyah śrayantām.

1.2.4.3 See TS1.5.6f-h(<=):

(f) *úpa tvāgne divé-dive dóṣāvastar dhiyā vayám, námo [bháranta émasi. (g) rájantam adhvarāṇām gopām ṛtásya dīdivim, várdhamānaṁ své dáme. (h) sá naḥ pitéva sūnáve 'gne sūpāyanó bhava,] sácasvā naḥ svastáye. (=RS1.1.7-9)*

1.2.4.4 Three *Dvipadā* mantras. See TS1.5.6i(<=): *ágne tvám no ántamaḥ utá trātá śivó bhava varūthyā[h, tám tvā śociṣṭha dīdivaḥ sumnāya nūnám īmahe sákhibhyaḥ, vásur agnīr vásuśravāḥ, áchā nakṣi] dyumáttamo rayīm dah. (Cf. RS5.24,1;4;2)*

1.2.4.5 See TS1.5.6k1(=): *ūrjā vaḥ paśyāmy ūrjā mā paśyata.*

1.2.4.6 See TS1.5.6k2(=): *rāyás póṣeṇa vaḥ paśyāmi rāyás póṣeṇa mā paśyata.*

1.2.4.7 See TS1.5.6l(=): *idā stha madhukṛtaḥ syonā máviśatérā mádaḥ, sahasrapoṣām vaḥ puṣyāsam máyi vo ráyah śrayantām.*

1.2.4.8 See TS1.5.6m(<=): *tát savitúr várenyam bhárgo devásya [dhīmahi, dhīyo yó naḥ] pracodáyāt. (=RS3.62.10)*

1.2.4.9 See TS1.5.6n(=): *sománaṁ sváraṇaṁ kṛṇuhí brahmaṇas pate, kakṣīvantam yá auśijám. (cf. RS1.18.1)*

1.2.4.10 See TS1.5.6o(<=): *kadā caná starīr asi néndra saścasi dā[śúṣe, úpopén nú maghavan bhúya ín nú te dánam] devásya prcyate. (cf. RS8.51.7)*

1.2.4.11 See TS1.5.6p(<=): *pári tvāgne púram vayám vipram sahasya [dhīmahi, dhṛṣádvarṇaṁ divé-dive bhettāram] bhaṅgurāvataḥ. cf. RS10.87.22.*

1.2.4.12 See TS1.5.6q1(=): *ágne grhapate sugrhapatír ahám tváyā grhāpatinā bhūyāsaṁ, sugrhapatír máyā tvám grhāpatinā bhūyāḥ.*

1.2.4.13-14 Mantra variation, cf. TS1.5.6q2: *śatám himás, tám āśíṣam á śāse tántave jyótiṣmatīm, tám āśíṣam á śāse 'múṣmai jyótiṣmatīm(V: mahyam amuṣmai jyótiṣmatīm tantave jyótiṣmatīm).*

1.3.1.4 Only the mantra names are given in the text. *Prāṇagraha* mantras are TS4.3.2 and *Prśnī* mantras used here are TS3.3.5a-e. Cf. Caland 1926, p.163(=Kl.S.,p.346). TS4.3.2 consists of 5 sets of 10 mantras; they are originally used in the *Agnicayana* ritual, when 5 sets of 10 bricks called *Prāṇabhṛt* are put on the altar. Cf. BaudhŚS10.35 etc.

TS4.3.2: *ayám puró bhúvas; tánya prāṇó bhauvāyanó, vasantāḥ prāṇāyanó, gāyatrī vāsantī, gāyatriyái gāyatrám, gāyatrād upāñśúr, upāñśós trivṛt, trivṛto rathamtarám, rathamtarād vásiṣṭha ṛṣiḥ, prajāpatigrhītayā tváyā prāṇám grhṇāmi prajābhūyo ...*

TS3.3.5: (a) *vāyúr asi prāṇó náma savitúr ádhipatyē 'pānám me dās, (b)*

*cākṣur asi śrótraṃ nāma dhātúr ādhipatya āyur me dā, (c) rūpām asi várṇo nāma bḥaspatér ādhipatye prajāṃ me dā, (d) ṛtām asi satyāṃ nāméndrasyā-
dhipatye kṣatrām me dā, (e) bhūtām asi bhāvyaṃ nāma pitṛñām ādhipatye
'pām ósadhīnām gárbhaṃ dhā.*

1.3.1.5 Only the mantra names are given in the text. Apānagraha mantras are TS4.3.3 and Prṣṇī mantras used here are TS3.3.5f–k. TS4.3.3 consists of 5 sets of 10 mantras, originally used in the Agnicayana ritual, when 5 sets of 10 bricks called *Apānabhṛt* are put on the altar. Cf. BaudhŚS10.35, etc.

TS4.3.3: *prācī diśām, vasantā ṛtūnām, agnúr devātā, bráhma drávinam, trivṛt stómaḥ, sá u pañcadaśāvartanis, tryávir váyah, kṛtām áyānām, purovā-
tó vātah, śánaga ṛṣir . . .*

TS3.3.5: (f) *ṛtasya tvā vyòmana, (g) ṛtasya tvā víbhūmana, (h) ṛtasya tvā vídharmana, (i) ṛtasya tvā satyāya, (k) ṛtasya tvā jyótiṣe.*

1.3.1.6 (p) Two mantras referred to only by *pratikas*: *dhruvā asadan* and *yan me agna*.

This sūtra presupposes and refers to the following sūtras of the Darśapūrṇa-māsa section of VādhŚS, where the mantras are quoted in full form. [sūtra numbers are provisional.] This fact suggests that the Agnyādheya section (I) was placed after the Darśapūrṇamāsa section (II) in the original composition of the Vādhūla sūtra. (Cf. also 1.3.1.14.)

VādhŚS 2.2.4.27: *āgatya dhruvā asadann iti sruco abhimṛsaty ṛtasya yonau sukṛtasya loke tā viṣṇo pāhi pāhi yajñam pāhi yajñapatim pāhi mām yajñani-
yam iti.* (mantra = MS1.1.12:8.3-4 = KS1.11:6.16–18 = VS2.6.)

VādhŚS 2.2.4.28: *yan me agne asya yajñasya ríṣyāt ity anupūrvaṃ havīmṣy abhimṛsati yad vā skandād ājya=upasthe bhūr bhuvah oṃ vāg iti.* (mantra, see TS1.6.2e–f, but the two final words *oṃ vāc* is not in TS.)

Cf. MS1.1.12:8.3-4: *dhruvā ásadann ṛtasya yónau sukṛtasya loké; tá viṣṇo pāhi. pāhi yajñām pāhi yajñápatim pāhi mām yajñanyām.* TS1.6.2e–f: (e) *yán me agne asyá yajñásya ríṣyāt yád vā skándād ājyasytá viṣṇo, téna hanmi sapátnaṃ durmarāyúm áinaṃ dadhāmi nírrtyā upásthe.* (f) *bhūr bhúvah súvar.*

For Daśahotṛ mantra, see 1.3.1.12 above.

1.3.1.8 Sāmidenī verses are given in TB3.5.2. For the number of *samidhs*, fifteen: BaudhŚS2.19:66.4; seventeen: BhārŚS5.14.17; ĀpŚS5.22.2; Śaliki in Dvaidha-sūtra of Baudhāyana (see below). Cf. NVO p.77f.

Cf. BaudhŚS2.19:66.4f: *tasyāḥ pañcadaśa sāmidenyaḥ pañca prayājā vārtra-
ghnāv ājyabhāgau.* *Ibid.*20.18:39.4f.: *tantrakaraṇa iti: sa ha smāha Baudhā-*

yanah pañcadaśasāmidhenīkāḥ syur vārtraghnāv ājyabhāgāv uccair devatā iti, atro ha smāha Śālikīḥ saptadaśasāmidhenīkāḥ syur vṛdhanvantāv ājyabhāgāv upāṁśu devatā iti, atro ha smāhAupamanyava āgneye 'ṣṭākapāle vārtraghnāv ājyabhāgau syātām vṛdhanvantāv aindrāgnādityayo rayimantau puṣṭimantau pavamānahaviṣṣu vītavantāv anvārambheṣṭyām iti.

1.3.1.14 The passage presupposes the sūtras of the Darśapūrṇamāsa ritual (2.3.1). cf. NVO, p.102f.

vārtraghnau mantras: TB3.5.6.1=TS4.3.13a–b (=RS6.16.34 and RS1.91.5). TB3.5.6.1: (1) *agnīr vṛtrāṇi jañghanat, draviṇasyūr vipanyāyā, sāmiddhaḥ śukrā āhutah.* (3) *tvāṁ somāsi sātpatiḥ, tvāṁ rājotā vṛtrahā, tvāṁ bhadro asi krātuḥ.*

1.3.1.15 (p) *yājyānuvākyā* mantras given by *pratīkas*. Cf. TS1.5.5g–h=TS1.3.14x–y. *yājyānuvākyā* mantras belong to the office of the Hotṛ and they are given by *pratīkas* when recorded in the sūtras of the Yajurveda.

agna āyūṁśi pavasa, see TS1.5.5g: *agna āyūṁśi pavasa [ā suvórjam iṣam ca nah, āré bādhasva duchúnām.]*

agne pavasva, see TS1.5.5h: *agne pávasva [svápā asmé várcah suvīryam, dádhat pósaṁ rayīm máyi.]*

1.3.1.16 (p) *yājyānuvākyā* mantras given by *pratīkas*. Cf. TB3.5.7.1=TS1.5.5c and TS3.5.11l=4.1.3g=4.4.4b.

agnīr mūrdhā, see TB3.5.7.1: *agnīr mūrdhā [divāḥ kakút, pátīḥ pṛthivyā ayám, apāṁ rétāṁsi jinvasi.]*

tvām agne puṣkarād, see TS3.5.11l: *tvām agne púṣkarād [ádhy átharvā nír amanthata, mūrdhnó víśvasya vāghátah.]*

1.3.1.17 (p) *yājyānuvākyā* mantras given by *pratīkas*. Cf. TS1.5.5i–k.

agne pāvakā rocīṣā, see TS1.5.5i: *agne pāvaka rocīṣā [mandráyā deva jihváyā, ā devān vakṣi yáḁsi ca.]* (=RS5.26.1)

sa nah pāvaka dīdivo, see TS1.5.5k: *sá nah pāvaka dīdivó [’gne devāṁ ihā vaha, úpa yajñāṁ havís ca nah.]* (=RS1.12.10)

1.3.1.18 (p) *yājyānuvākyā* mantras given by *pratīkas*. Cf. TS1.5.5l–m.

agnīḥ śucivratatamah, see TS1.5.5l: *agnīḥ śucivratatamah [śúcir vípraḥ śúcīḥ kavīḥ, śúcī rocata āhutah.]*

ud agne śucayas tava, see TS1.5.5m: *úd agne śucayas táva [śukrá bhrājanta īrate, táva jyótiṁśy arcáyaḥ.]*

1.3.1.22 (p) *saṁyājyā* mantras, i.e. *yājyānuvākyā* verses for Agni Sviṣṭakṛt. Cf. Darśapūrṇamāsa section, VādhŚS2.3.1.55f.(sūtra number is provisional.)

agnīm stomena bodhaya, see TS4.1.11.4t: *agnīm stómena bodhaya [samidhā-nó ámartyam, havyā devéṣu no dadhat.]*

sa havyavād, see TS4.1.11.4u: *sá havyavád [ámartya usíg dūtás cánohitaḥ, agnīr dhiyá sám ṛṇvati.]*

1.3.2.2 See 1.3.1.4.

1.3.2.3 See 1.3.1.5.

1.3.2.4 *vr̥dhanvantau* mantras, see TB3.5.6.1, cf. RS8.44.12 and RS1.91.11. Cf. NVO p.102.

1. TB3.5.6.1e: *agnīḥ pratnéna jánmanā súmbhānas tanúvaṁ svām, kavír ví-preṇa vāvrdhe*. Cf. RS8.44.12: *agnīḥ pratnéna mánmanā* ... 2. TB3.5.6.1g: *sóma gīrbhīṣ tvā vayám vardháyāmo vacovídaḥ, sumṛḍíkó na á vísa*.

1.3.2.6 (p) *yājyānuvākyā* mantras given by *pratīkas*. Cf. TB3.5.7.3=TS4.2.11a–b.

TB3.5.7.3(a): *indrāgnī rocaná diváh [pári vājeṣu bhūṣathaḥ, tād vām ceti prá víryam.]* (=RS3.12.9)

TB3.5.7.3(b): *śnáthad vr̥trám [utá sanoti vājam índrā yó agnī sáhurī saparyát, irajyántā vasavyàsya bhūreḥ sáhastamā sáhasā vājyántā.]* (=RS6.60.1)

1.3.2.8 (p) *yājyānuvākyā* mantras given by *pratīkas*. Cf. TS1.5.11r–s. Also cf. TS2.2.6.1.

TS1.5.11r: *áditir na uruṣyatv [áditih sárma yachatu, áditih pātv áṁhasaḥ.]* (cf. RS8.47.9)

TS1.5.11s: *mahīm ū sú mātáran̄ [suvratānām ṛtásya pátnīm ávase huvema, tuvikṣatrám ajárantīm urūcīm̄ susármānam áditim̄ supráṇitim.]* (=AS[P]20.1.8; MS4.10.1; KS30.4 etc. Cf. AS(Ś)7.6.2.]

1.3.2.9 *triṣṭubhau samyājye*, i.e. *yājyānuvākyā* verses for Agni Sviṣṭakṛt: TB3.5.7.5(=RS10.2.1) and 3.5.7.6(=RS6.15.14). This is the basic type with the Darśapūrṇamāsa ritual.

TB3.5.7.5: *piprihī devām̄ usató yaviṣṭha vidvām̄ ṛtūm̄ ṛtupate yajehá, yé dáivyā ṛtvijas tébhir agne tvām̄ hótṛṇām̄ asy áyajiṣṭhaḥ*.

TB3.5.7.6: *ágne yád adyá viśó adhvarasya hotaḥ pávakaśoce véṣ tvām̄ hí yáḍvā, ṛtá yajāsi mahiná ví yád bhūh, havyá vaha yaviṣṭha yá te adyá*.

1.3.2.13 Cf. BaudhŚS2.20:67.5–10 prescribes the use of Gāyatrī mantras(=TS1.3.14x–y) for *yājyānuvākyā* verses at the main offering for Agni Pavamāna.

1.3.2.16 *rayimantau* mantras for *ājyabhāgau*: TS1.3.14t–u.

TS1.3.14t: *ágne sáhantam á bhara dyumnásya prāsáhā rayīm, víśvā yáh cárṣaṇṛ abhy āsá vājeṣu sāsáhat*. (=RS5.23.1)

TS1.3.14u: *tám agne pr̥tanāsáhaṁ rayīm̄ sahasva á bhara, tvām̄ hí satyó ádbhuto dātá vājasya gómataḥ*. (=RS5.23.2)

1.3.2.17 *virāḍau* mantras for two *samyājya* verses, i.e. *yājyānuvākyā* verses for Agni Sviṣṭakṛt: RS7.1.3 and 7.1.18 (=TS4.6.5k and 4.3.13u), according

to the Śāṅkhāyana, cf. Krick, p.469 note 1277.

TS4.6.5k: *préddho agne dīdhi puró nó 'jasrayā sūrmayā yaviṣṭha, tvāṃ śásvan-ta úpa yanti vājāḥ.* (=RS7.1.3)

TS4.3.13v: *imó agne vītátamāni havyájasro vakṣi devátātim ácha, práti na īṃ surabhīṇi vyantu.* (=RS7.1.18)

1.3.3.1 Mantra unidentified.

1.3.3.2 Mantra unidentified.

1.3.3.3 Mantra unidentified.

1.3.3.4 Mantra unidentified.

1.3.3.5 Mantra unidentified.

1.3.3.6 Mantra unidentified. Cf. 1.5.1.3: *athāpo vratabhrto vratam mayi dhatta mayi śraddhety ācāmaty.*

1.3.3.7 Mantra unidentified.

1.3.3.8 Mantra unidentified.

1.3.3.9 (p) Triple verse for *mārjana*: TS4.1.5b–d=TS5.6.1l–n=TS7.4.19r–t=RS10.9.1–3.

TS4.1.5: (b) *āpo hí ṣṭhā mayobhúvas [tá na ūrjé dadhātana, mahé ráñāya cákṣase.* (c) *yó vaḥ śívátamo rásas tásya bhājayate 'há naḥ, úsatīr iva mā-táraḥ.* (d) *tásmā áraṃ gamāma vo yásya kṣáyāya jínvatha, āpo janáyathā ca naḥ.]*

1.3.3.10 Mantra unidentified. cf. TA4.42.1.

TA4.42.1: *íḍḍāyai vāstv asi vāstumád vāstumánto bhūyāasma má vāstoś chitsma hy āvāstúḥ sá bhūyād yó 'smān dveṣṭi yám ca vayám dviṣmáh.*

TA4.42.1: *pratiṣṭhāsi pratiṣṭhāvanto bhūyāasma má pratiṣṭháyās chitsma hy àpratiṣṭháh sá bhūyād yó 'smān dveṣṭi yám ca vayám dviṣmáh.*

1.3.3.11 Mantra unidentified. Cf. TB3.7.7.4e.

1.3.3.12 Mantra unidentified.

1.3.3.13 “*asau me kāmāḥ samṛdhyatām.*” For this expression, cf. TB2.4.6.7c.

1.3.4.4 (p) Mantra quoted by *pratīka*. Cf. TS3.5.1a; TB3.1.1.12; TS4.4.10.3(p); TB1.5.1.5(p) etc.

Two *homas* of 1.3.4.4–5 are called *Sārasvatau homau* in TS3.5.1.4: *sārasvatáu hómāu purástāḥ juhuyād, amāvāsyā vai sārāsvaty anulomām evāināv ālabhate 'múm āpyāyamānam ānv āpyāyate.*

TS3.5.1a: *pūrṇā paścād [utā pūrṇā purástād ún madhyatāḥ paurṇamāsī jigāya, tásyām devā ádhi samvāsanta uttamé náka ihá mādayantām.]*

1.3.4.5 (p) Mantra quoted by *pratīka*. Cf. TS3.5.1b; TS4.4.10.3(p); TB1.5.1.5(p) etc.

TS3.5.1b: *yát te devā ádadhur [bhāgadhéyam amāvāsyē samvāsanto mahitvā,*

sā no yajñām pipṛhi viśvavāre rayīm no dhehi subhage suvīram.] (cf. AS[P]20.32.1; AS[Ś]7.79.1)

1.3.4.7 See 1.3.4.5.

1.3.4.8 See 1.3.4.4.

1.3.4.10 (p) Mantra quoted by *pratīka*. Cf. TS4.3.11h=KS39.40; AS[P]1.106.4; AS[Ś]3.10.12 etc.

TS4.3.11h: *ekāṣṭakā [tāpasā tāpyamānā jajāna gārbhaṃ mahimānam indram, téna dāsyūn vy āsahanta devā hantāsuraṇām abhavac chācībhiḥ.]*

While this mantra is included among the verses accompanying the setting of Nakṣatra bricks in the Agnicayana ritual in the other Yajurveda schools, it is used by the Vādhūla on the occasion when a brick called *Ekāṣṭakā* is placed on the fire-altar. The use of this brick is not found in any other school of the Yajurveda. Cf. VādhŚS8.42: *ekāṣṭakety ekāṣṭakam upadadhāti tapasā tapyamānā=ścībhis, tayā sīdety ...*

1.3.4.13 See 1.3.4.5.

1.3.4.14 See 1.3.4.4.

1.3.4.16 (p) Mantra quoted by *pratīka*. Cf. TS5.7.2.1b; KS40.2; AS[P] 1.104.3; AS[Ś]3.10.3.

TS5.7.2.1b: *saṃvatsarāsya pratimāṃ [yām tvā rātry upāsate, prajāṃ suvīrāṃ kṛtvā viśvam āyur vy āśnavat.]*

The mantra is actually addressed to the night of *Ekāṣṭakā*. In the context of Śrauta ritual, it is used for placing *Prājāpatya* brick in the Agnicayana ritual. Cf. VādhŚS8.26 etc. and BaudhŚS10.36; 10.38; 10.40 etc.

1.3.4.18 See 1.3.4.4.

1.3.4.19 See 1.3.4.5.

1.3.4.21 For *Prāṇagraha* and *Ṛṣṇī* mantras, see 1.3.1.4 above.

1.3.4.22 Caturhotṛ formula, see 1.2.1.7 above.

1.3.4.23 *vārtraghnau* mantras, cf. 1.3.1.14 above.

1.3.4.24 (p) *yājyānuvākyā* mantras for the main offerings (*havis*′) given only by *pratīkas*. TS1.8.22a–b for Agni-Viṣṇu; c–d for Sarasvatī; TS3.1.11l and n for Sarasvant.

TS1.8.22: (a) *āgnāviṣṇū [māhi tād vām mahitvāṃ vītāṃ ghṛtāsya gūhyāni nāma, dāme-dame sapta rātnā dādhanā prāti vām jihvā ghṛtām ā caranyet.]*

(b) *āgnāviṣṇū [māhi dhāma priyāṃ vām vītho ghṛtāsya gūhyā juṣāṇā, dāme-dame suṣṭutīr vāvṛdhānā prāti vām jihvā ghṛtām ūc caranyet.]*

(c) *prā no devī [sārasvatī vājebhir vājīnīvatī, dhīmām avitry āvatu.]* (d) *ā no divo [brhatāḥ pārvatād ā sārasvatī yajatā gantu yajñām, hāvaṃ devī jujuṣāṇā*

ghṛtācī śagmāṃ no vācam uśatī śṛṇotu.]

TS3.1.11: (l) *pīpivāṃsaṃ sárasvata stānaṃ [yó viśvādarśataḥ, dhukṣīmáhi prajám iṣam.]* (n) *yásya vratám paśávo yánti sárve [yásya vratám upatīṣṭhanta āpaḥ, yásya vraté puṣṭipátir níviṣṭas tám sárasvantam ávase huvema.]*

1.3.4.25 *triṣṭubhau saṃyājye*, see TS4.3.13n-o(=RS10.2.1 and 6.15.14).

TS4.3.13: (n) *piprihi devāṃ uśató yaviṣṭha vidvāṃ ṛtūṃr ṛtupate yajehá, yé dáivyā ṛtvíjas tébhir agne tváṃ hótṛṇām asy áyajiṣṭhaḥ.* (o) *ágne yád adyá viśó adhvarasya hotaḥ pávaka sóce vés tváṃ hí yájvā, ṛtá yajāsi mahinā ví yád bhúr havyā vaha yaviṣṭha yá te adyá.*

1.4.1.21 (p) The mantra is *pratīka* of TB1.2.1.14 already quoted. See 1.1.2.20.

1.4.1.34 (p) The mantra is *pratīka* of TB1.2.1.15–16 already quoted. See 1.1.2.23.

1.4.1.35 (p) The mantra is *pratīka* of TB1.2.1.16 already quoted. See 1.1.3.1.

1.4.1.37 *Anuvitti* is a name of homa accompanied with TS1.3.13g, which originally is arranged for use at a butter-offering after the Prātarānuvāka of the Soma ritual. Cf. Caland 1924, p.157 and Caland 1928, pp.190f. especially p.192. See 1.1.1.8 above. Cf. also VādhŚS7.2; 8.1.

1.4.2.2 The inverted order of two *vyāhrtis* of 1.1.3.16.

1.4.2.3 The mantra is the same with the one already quoted in 1.1.3.17–18 and 1.1.5.13. Cf. TB1.1.4.8.

1.4.2.4 (p) The mantra is *pratīka* of TB1.2.1.19 already quoted in 1.1.3.19.

1.4.2.5 The mantra is the same with the unidentified one already quoted in 1.1.3.20.

1.4.2.6 The mantra is the same with the unidentified one already quoted in 1.1.3.21.

1.4.2.7 (p) The mantra is *pratīka* of TB1.2.1.20 already quoted in 1.1.4.1.

1.4.2.8 (p) The mantra is *pratīka* of TS1.5.3b–d(*Sarparājñis*) already quoted in 1.1.4.2.

1.4.2.10 For Daśahotr mantra, see 1.1.3.12 (cf. 1.1.4.3).

1.4.2.11 (p) The mantra is *pratīka* of Rathantara Sāman already quoted in 1.1.4.4.

1.4.2.15 (p) The mantra is *pratīka* of TB1.2.1.21–22 already quoted in 1.1.4.7.

1.4.2.16 (p) The mantra is *pratīka* of TB1.2.1.22–23 already quoted in 1.1.4.8.

1.4.2.18 (p) The mantra is *pratīka* of the unidentified one already quoted

in 1.1.4.10.

1.4.2.19 The mantra is the same with the unidentified one already quoted in 1.1.4.11.

1.4.2.20 (p) The mantra “*bhūmir bhūmnā*” is *pratīka* of TS1.5.3a already quoted in 1.1.5.1.

1.4.2.21 The mantra is the same with the unidentified one already quoted in 1.1.5.2.

1.4.2.22 The mantra is the same with the unidentified one already quoted in 1.1.5.3.

1.4.2.23 (p) The mantra is *pratīka* of TB1.2.1.21 already quoted in 1.1.5.4.

1.4.2.24 (p) The mantra is *pratīka* of Vāmadevyā Sāman already quoted in 1.1.5.5.

1.4.2.28 The mantra is the same with the unidentified one already quoted in 1.1.5.9.

1.4.2.29 The mantra is the same with the unidentified one already quoted in 1.1.5.10.

1.4.2.31 The inverted order of *vyāhrtis* of 1.1.5.12.

1.4.2.32 The mantra is the same with one already quoted in 1.1.5.13. Cf. also 1.1.3.17-18 and 1.4.2.3.

1.4.2.33 The mantra is the same with the unidentified one already quoted in 1.1.5.14.

1.4.2.34 The mantra is the same with the unidentified one already quoted in 1.1.5.15.

1.4.2.35 (p) The mantra is *pratīka* of TB1.2.1.23-24 already quoted in 1.1.5.16.

1.4.2.39 Mantra unidentified.

1.4.2.40 For Sāmīdhenī verses, cf. 1.3.1.8. The verse to be left out “*pra vo vājā*” is *pratīka* of TB3.5.2.1(1): *prá vo vājā [abhidyavaḥ, haviṣmanto ghṛtācyā, devān jigāti sumnaryūḥ.]* (=RS3.27.1)

1.4.2.41 The mantra is the same with RS2.8.1(=).

1.4.2.42 The verse to be left out (: *tan tvā samīdbhir aṅgira*) is *pratīka* of TB3.5.2.1(3): *tām tvā samīdbhir aṅgiro, [ghṛténa vardhayāmasi, bṛhác chocā yaviṣṭhya.]* (=RS6.16.11)

1.4.2.43 Mantra variation(?) of RS1.75.2: *áthā[V: adhā] te aṅgirastamāgne vedhastama prīyām, vocéma bráhma sānasí.*

1.4.3.4 Cf. TB3.5.5.1(1): *samídho agna ájyasya viyantu.* As for the place of *Vibhakti*(the case-form of the word *agni-*, here the vocative *agne*), Vādhūla sūtra prescribes it to be placed after *ye yajāmahe*; in the same way, the sūtras

7, 10 and 13. Cf. BhārŚS5.19.20–5.20.3 gives three options for the place of *Vibhakti* and the first one agrees with the way of Vādhūla. ĀpŚS5.28.9 also gives three options and the second one agrees with the way of Vādhūla.

1.4.3.5 Cf. TB3.5.2.1(2): *ágna áyāhi vītāye grṇānó havyádātaye, ní hótā satsi barhīṣi* (=RS6.16.10)

1.4.3.7 The case-form here is “*agnim*”. For the mantra, cf. TB3.5.5.1(2): *tánūnápād agna ájyasya vetu*.

1.4.3.8 Cf. TB3.5.2.3(1): *agnīm dūtām vṛṇīmahe hótāraṃ viśvāvedasam, asyá yajñāsya sukrátum*. (=RS1.12.1)

1.4.3.10 The case-form heresis “*agninā*” here. For the mantra, cf. TB3.5.5.1(3): *idó agna ájyasya viyantu*.

1.4.3.11 Cf. TS1.4.46l=3.5.11s: *agnínāgnīḥ sám idhyate kavír grhápatis yúvā, havyavād juhvāsyah*. (=RS1.12.6)

1.4.3.13 The case-form here is “*agnis*” here. For the mantra, cf. TB3.5.5.1(4): *barhír agna ájyasya vetu*.

1.4.3.14 Cf. TS4.3.13a: *agnír vṛtrāṇi janighanad draviṇasyúr vipanyáyā, sámiddhaḥ súkrá áhutaḥ*.

1.4.3.15 The mantras implied in this sūtra probably correspond to TB3.5.5.1(5) and (6): (5) svāhāgnīm, svāhā sómam, svāhāgnīm, svāhā prajāpatim, svāhāgnísómau, svāhendrāgnī, svāhéndram, svāhā mahendrām, svāhā devāñ ājyapān, svāhāgnīm. (6) hotrāj juṣānāḥ, ágna ájyasya viyantu.

1.4.3.16 *budhanvantāv ājyabhāgau*. Mantra for *anuvākyā* is TS4.1.11t: *agnīm stómena bodhaya samidhānó ámartyam, havyá devēṣu no dadhat*. (=RS 5.14.1) Cf. TB1.3.1.3; BhārŚS5.20.6; ĀpŚS5.28.10. BaudhŚS3.2:70.10 gives, as one of the options, two verses: TS4.1.11t and TS2.3.14e(=RS1.91.8); the latter, however, does not contain the word *budh-* or its derivative. I could not identify the *yājyā* mantra for this *ājyabhāga*.

1.4.3.17 (p) The mantra is *pratīka* of TS4.7.13m: *úd budhyasvāgne [prāti jāgrhy enam iṣṭāpūrté sám srjethām ayám ca]*

1.4.3.18 *juṣāṇa* mantra, cf. BhārŚS5.20.8: *juṣāṇo agniḥ pavamāna ājyasya haviṣo vetu iti yajati*. Cf. also ŚB(M)2.2.3.22=(K)1.2.3.17: ... *juṣāṇó agnír ájyasya vetu iti yajati*.

1.4.3.19 (=) See RS9.66.20=MS1.5.1:66.10–11=TA2.5.2(6): *agnír řṣiḥ pávamānaḥ pāñcajanyaḥ puróhitaḥ, tám īmahe mahāgayám*.

1.4.3.20 The mantra is the same with RS6.16.16. (=) Cf. ŚB(M)2.2.3.23=(K)1.2.3.19.

1.4.3.21 For *juṣāṇa* mantra, see 1.4.3.18.

1.4.3.23 Pañkti mantras, which refer to the mantras quoted in sūtra 24–29. See TS4.4.4w–z and 1.5.3i–k. Cf. BaudhŚS3.2:70.12f.; BhārŚS5.20.10; ĀpŚS5.28.15.

1.4.3.24 (p) The mantra is *pratīka* of TS4.4.4w: *agne tám adyá[śvaṃ ná stómaiḥ krátuṃ ná bhadráṃ hṛdispr̥śam, ṛdhyāmā ta óhaiḥ.]*

1.4.3.25 (p) The mantra is *pratīka* of TS4.4.4x: *ádḥā hy āgne [krátor bhadrásya dáksasya sādḥóḥ, rathír ṛtásya brható babhútha.]*

1.4.3.26 (p) The first mantra is *pratīka* of TS1.5.3i: *púnar ūrjā ní vartasva [púnar agna iṣáyuṣā púnar naḥ pāhi viśvátah.]* The second mantra is *pratīka* of TS1.5.3k: *sahá rayyá ní vartasvá[gne pínvasva dhárayā, viśvápsniyā viśvátas pári.]*

1.4.3.28 (p) The mantra is *pratīka* of TS4.4.4y: *ābhís te adyá gīrbhír [gr̥ṇántó 'gne dáśema, prá te divó ná stanayanti súṣṃāḥ.]*

1.4.3.29 (p) The mantra is *pratīka* of TS4.4.4z: *ebhír no arkáir [bhavā no arvāñ súvar ná jyótiḥ, āgne víśvebhiḥ sumánā ánikaiḥ.]*

1.4.4.2 *Vibhakti* mantras refer to the mantras quoted in sūtras 4 and 7.

1.4.4.4 The mantra is the same with TB3.6.14a (=): *devám barhiḥ, vasuváne vasudhéyasya vetu.*(=MS4.10.3:151.2)

1.4.4.5 The mantra is, with variant readings, close to RS5.13.2=MS4.10.2: 145.12=KS20.14:35.5):

agnéḥ stómaṃ manāmahe sidhrám adyá divispṛśaḥ(V: divispr̥śam), devásya draviṇasyaváh(V: draviṇasyoh).]

1.4.4.7 For the mantra, see TB3.6.14.2h: *devó nárāśámśaḥ, vasuváne vasudhéyasya vetu.* (=MS4.10.3:151.6)

1.4.4.8 The mantra is, with variant readings, close to RS6.14.1=MS4.10.2: 145.14=KS20.14:35.3:

agná yó mártyo(V: marto) dúvo dhíyaṃ jujóṣa dhītíbhīḥ, bhásan nú ṣa prá pūrvyá iṣaṃ vuritāvase(V: prapūrvīṣam uditāvase?).

1.4.4.11 Cf. TB1.3.1.4; ĀpŚS5.28.13.

TB1.3.1.4: *agnínyaktāḥ patnīsaṃyājānām ṛcaḥ syuḥ. tenāgneiyám sárvaṃ bhavati.*

1.4.4.19 (p) For Sarparājñī mantras, see 1.1.4.2. The mantras given here are *pratīkas* of TS1.5.3e–g:

(e) *yát tvā kruddháḥ parovápa [manyúnā yád ávartyā, sukálpam agne tát táva púnas tvód dīpayāmasi.]* (f) *yát te manyúparoptasya [prthivīm ánu dadhvasé, ādityá víśve tát devá vásavaś ca samābharan.]* (g) *máno jyótir juṣatām [ájyaṃ víchinnaṃ yajñám sám imám dadhātu, bṛhaspátis tanutām*

imāṃ no víśve devā ihā mādayantām.]

1.4.4.21 (p) The mantra is *pratīka* of TS1.5.3h:

saptā te agne samīdhaḥ jīhvāḥ [saptā ṛṣayaḥ saptā dhāma priyāṇi, saptā hōtrāḥ saptadhā tvā yajanti saptā yónir ā pr̥ṇasvā ghr̥tēna.]

As for Agnihotra, see 1.2.3. Cf. BaudhŚS3.2:70.1–2: samānaṃ karmā rathacakrāt, etāvad eva nānā: yad amutra tūṣṇīm agnihotraṃ tad iha *sapta te agne samidhaḥ sapta jīhvā* iti juhōti.

1.4.4.23 (p) The mantras are three *pratīkas* of TS1.5.3l:

lékaḥ sálekaḥ suléka[s té na ādityā ājyaṃ juṣāṇā viyantu], kētaḥ sáketaḥ sukētas [té na ādityā ājyaṃ juṣāṇā viyantu], vívasvāñ áditir dévajūtis [té na ādityā ājyaṃ juṣāṇā viyantu.]

1.4.4.26 *rayimantāv ājyabhāgau*, see 1.3.2.16.

1.4.4.27 *virājau saṃyājye*, see 1.3.2.17.

Abbreviation of Texts:

ĀpŚS: Garbe, R. (ed.) *Āpastamba Śrautasūtra*. Calcutta 1882.

(Tr.) Caland, W. *Das Śrautasūtra des Āpastamba, aus dem Sanskrit übersetzt*, Teil I, Göttingen 1921.

AS(Ś): Atharvaveda, Śaunaka Saṃhitā. Roth, R. and Whitney, W.D. (ed.) *Atharva Veda Sanhita*. Bonn³ 1966.

AS(P): Atharvaveda, Paippalāda Saṃhitā. Raghu Vira (ed.) *Atharvaveda Saṃhitā*, New Delhi 1955.

BhārŚS: Bhāradvāja Śrautasūtra. Kashikar, C.G. (ed. and tr.) *The Śrauta, Paitr̥medhika and Pāriśeṣa Sūtras of Bharadvāja*. 2 Vols. Poona 1964.

BaudhŚS: Caland, W. (ed.) *The Baudhāyana Śrauta Sūtra belonging to the Taittirīya Saṃhitā*. 3 Vols.; (*Bibliotheca Indica*). Calcutta 1904–13.

HirŚS: Hiranyakeśi Śrautasūtra. Kāśīnāthaśāstrī Āgāṣe and Śaṅkaraśāstrī Mārūlakara (ed.) *Satyāśādhaviracitaṃ Śrautasūtram (with Mahādeva's Vaijayantī)*. 10 Vols. (Ānandāśrama Skt Gr 53). Poona 1907–32.

KS: von Schroeder, L. (ed.) *Kāthakam. Die Saṃhitā der Kāṭha-Çākhā*. 3 Vols. Leipzig 1900–12.

Kl.S.: Willem Caland *Kleine Schriften (Glasenapp-Stiftung Band 27)*. Witzel, M. (ed.). Stuttgart 1990.

MS: von Schroeder, L. (ed.) *Māitrāyaṇī Saṃhitā*. 4 Vols. Leipzig 1881–86.

MānŚS: van Gelder, J.P. (ed.) *Mānavaśrautasūtra*. (*Śata-Piṭaka Series 17*), New Delhi 1961.

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- NVO: Hillebrandt, A., *Das altindische Neu- und Vollmondsopfer in seiner einfachsten Form*, Jena 1879.
- RS: Aufrecht, T. (ed.) *Ṛgvedasaṃhitā*. 2nd Edition, Berlin 1861–3.
- ŚB: Weber, A. (ed.) *The Çatapatha-Brâhmaṇa in the Mâdhyandina-Çākhā*. Berlin-London 1855.
- SS: Satyavrata Sāmaśramī (ed.) *Sāmavedasaṃhitā*. 5 Vols. (*Bibliotheca Indica*). Calcutta 1871–78.
- TA: Rajendralala Mitra (ed.) *The Taittirīya Āraṇyaka of the black Yajur Veda*. 2 Vols. (*Bibliotheca Indica*). Calcutta 1872.
- TB: Rajendralala Mitra (ed.) *The Taittirīya Brâhmaṇa of the black Yajur Veda*. 3 Vols. (*Bibliotheca Indica*) Calcutta 1859–70; Goḍabole, N.Śāstrī (ed.), 3 Vols. (Ānandāśrama Skt Gr 37). Poona 1934–38.
- TS: Weber, A. (ed.) *Die Taittirīya-Saṃhitā* 2 Vols. (*Indische Studien* 11–12). Leipzig 1871–72.
- V: *Vādhūla Śrautasūtra*

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